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JAN GYAN

ENGLISH MONTHLY OF
VEDIC IDEOLOGY

FEBRUARY
1973

Re : 1.00

Beware ! Men of The World

Not follow the path of death,
Realize the way to life.
Why came to this earth—
To seek or to strive ?
What was the task assigned to you ?
What you do ?
Know a little. Understand a little.

★ ★ ★ ★

Not lose the precious moments of your life.
life is gold, keep in mind,
Understand thy self,
You are the son of God.
Follow His path,
Love thy Self,
Course of Light is,
Waiting for You.

—**Bhartendra Nath**

Message of the Sages

Speak the truth, follow the prescribed conduct; be not heedless about the study of the truth; offer to thy preceptor the reward liked by him and do not cut off (break) the line of your race.

Do not swerve from truth; do not swerve from the performance of duty; do not neglect well-being ; do not neglect prosperity; do not be indifferent to the study and imparting of the Vedas (True Knowledge); do not neglect the rites due to the gods and thy ancestors.

Let thy mother be a god to thee; let thy father be a god to thee; let thy preceptor be a god to thee; let thy guests be to thee like gods; whatever actions of ours are irreproachable and virtuous those should be performed by thee and not others; whatever good and virtuous practices there are among us—they are to be followed by thee, not others.

Whatever good learned persons there are superior to us—they should be offered a seat and served by thee. Whatever gifts thou givest—give them gladly and willingly; never give a gift unwillingly. Give generously according to your fortune; give with modesty, with fear, with sympathy and fellow-feeling.

Now should there arise any doubt in thy mind with regard to thy act or in respect of thy conduct in life, thou wouldst conduct thyself exactly in the same manner as the learned and wise scholars, who are able to judge impartially, who are devoted and experienced, independent, gentle and intent on the Law, and who happen to be present there, would act in regard to such matters.

This is the command; this is the advice; this is the sec instruction of the Vedas; this is the commandment. Thus o should observe. Thus indeed should it be observed, and no otherwise.

DAYANAND SANSTHAN'S
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JAN
GYĀN

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VEDIC IDEOLOGY

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BHARTENDRA NATH
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YEAR I ~ Vol. 2

VEDIC-PRAYER

I am Thy Child O God,
I will draw Thy mind most high.
Only Thee I want O Lord,
Thou art far away and nigh.

Sama Veda 1-1-8

O Lord, Bestower of all true knowledge, we invoke Thee through these Vedic hymns and other prayers to come to us to be realized in our hearts. By Thy Grace, may we be blessed with true and refined speech and may we prosper by meditating on Thy Divine Splendour.

Sama Veda 1-1-7

O Omniscient God, guard us with Thy great splendour against all miserliness and enmity of mortal men.

Sama Veda 1-1-6

O our Supreme Leader, in order to protect us perfectly, endow us with Thy Knowledge through wise preceptors. Thou art certainly Giver of Peace and Bliss, whom we earnestly desire to see with inward eyes (of wisdom).

Sama Veda 1-1-10

Translated by—
PANDIT DHARMADEVA

—**Swami Dayananda Saraswati**

PRAYER FOR BENEDICTION

AGNIMIILE PUROHITAM YAJNASYA DEVAMRTVIJAM.
HOTAARAM RATNADHAATAMAM. (Rg. I, 1, 1)

(AGNIM+IILE) I worship *'Agni'*, One who takes all on the path of advancement, (PUROHITAM) the Benefactor of all, (YAJNASYA+DEVAM), the Giver [Creator] of *Yajna* [the Universe], (RTVIJAM) the Author of various seasons, (HOTAARAM) the Bestower of everything on living beings [during the continuance of universe] and the Immerser of the world into its prime cause [when it ceases to exist], (RATNADHAATAMAM) the Keeper [Creator and Maintainer] of the stores of precious stones [and also of charming natural entities like the earth] including valuable metals [for his devotees].

INVOCATION

Oh Adorable Self-effulgent God, right knowledge is Your characteristic. It is You who leads all on the path of progress. We glorify You. Oh Well-wisher and Benefactor of all, You are the Accomplisher of the good of the whole world. Oh Creator of the universe, You are the most worthy of being worshipped by men and the most desirable goal of all good and philanthropic deeds in this world. Oh Author of the spring and other seasons, it is only You and You alone who creates and dispenses various things of enjoyment and comfort to human beings at times when they need them the most. Oh Bestower of all good things on the living creatures here and hereafter, it is You who at the time of destruction immerses the whole world in its prime material cause. You alone in this universe are the Creator and the Maintainer of charming natural entities like the earth. You are the Keeper of the stores of precious stones, valuable metals and such other priceless commodities for Your devotees. Oh My Lord, we glorify You again and again. Do accept our acts of adoration so that, we may be ever worthy of Your graces and remain always happy and contented.

Translated by—
Satyanand Shastri

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Dayanand Sansthan has started this monthly (Jan Gyan) for the propagation of truth, religion and humanity. We have firm faith that in this pious work we will get the blessings of all those True Sons of God who wish to turn this world into a heaven.

With best wishes
—Editor

BLESSINGS !

'GIRIJA'
30, Edward Elliot Road,
Mylapore Madras-4

Dear Shri Bhartendra Nath ji,

Swami Dayananda Saraswati was a great patriot and reformer and we have to adopt his views in our social work.

—S. Radhakrishnan
(Ex-President of India)

★

Mahtma Anand Swami Saraswati
C/o Daily Milap
New Delhi.

My Dear Bhartendra Nath ji,

I have seen the English version of Jan Gyan and have read it with great interest. It is indeed very good venture and you have done well to bring out an English version of Jan Gyan. It will certainly cater for the mental and spiritual needs of the intelligentia and the humanity at large particularly of those, in the Southern, North-Eastern, Eastern regions of Bharat where English is still predominant and Hindi though our national language has still to take proper roots for some time to come. We have also to spread and propagate the knowledge of Vedas beyond the shores of India where English language is the only practical media, an English version of Jan Gyan is only a matter of necessity.

I wish you all success in your venture.

Yours Sincerely,
30-1-73. **—Anand Swami Saraswati**

★

R.C.M. Science College,
Khallikote (Gm.)
(Orissa).

Sir,

I have received Jan Gyan (English Monthly) of the month of January and feel very glad to go through the contents of it. I found the contents of it very valueable and excellent. The front page is very attractive and paper fine. In fact, this monthly will be a real asset to Arya Samaj in propagating Vedic thought and culture. The monthly should try to discuss many social problems that our nation faces. This is my humble suggestion. I have remitted Rs. 12 towards this journal.

With best wishes
Your's
Dondeshwar Dass

EDITORIAL

True Spirit of Dharma

The root cause of all the evils, from which the humanity is suffering today, is the neglect of the eternal spiritual values of life, in preference to the persuit of ephemeral and transient ones in the form of physical comfort, sensory pleasure and superstitious sentimental ideology.

This demand for material comforts is natural. What the world wants and is entitled to is a better life, better shelter, some happiness, and above all security.

But what is difficult to understand is this unsatiable carving for them without developing the spiritual values by which we can earn them courage, tenacity and the will to render life secure, the heroism to rise above the dread of losing things, before we attained them.

Man must be aware of the transient and ephemeral nature of himself as a living body and of the things of the world representing only relative reality or relative truth. Man has to realize the reality, the truth behind this glittering of the world.

Eat, drink and be marry can not be the goal of mankind. Consciously or unconsciously man tries to establish a relationship with the essence or immutable and Absolute Reality pervading the universe. He possess an instinctive desire, for constancy of being or existence in the midst of restless change and motion and the avoidance of decay and death.

To become immortal, man has to perform some immortal task. He had to see, and realize the truth, behind this apparent reality.

Materialistic or mechanical life can never satisfy .man. Science, working within the limitations of space and time in the world of matter, has nothing to say about life, consciousness and religion. Man can not live in the world of machine. He wants life.

It may therefore, be asserted that for the resolution of the present crisis of the world, it is necessary to cultivate the higher or the spiritual values of life.

For man's integral evolution his material progress should be founded on the spiritual principles and values.

True religiosity is the only bed-rock on which the great fabric of human unity can be built. True religion teaches us to remove hatred and follow the path of truth and righteousness.

Religion is one and universal-Human religion, without any barrier of caste, colour and creed. Let us all remember that we are the son of one God. Only this feeling of brotherhood will provide us spiritual solace and real happiness.

All of us must have one mind and one duty to work for the betterment of Humanity.

This is the true spirit of Dharma (Religion). —*Jyotsna*

—BHARTENDRA NATH

Call of Spiritualism

What is needed today,
To the men of the world,
Who have all wealth
Who are on the peak of
material progress
Even they are sad
Why ?

Truth is that—
Having all the comforts of
materialistic life
Man could not enjoy
We ask of this materially
advanced world
What you need ?

Answer is one—
We want happiness,
We want peace,
We want pleasure
No one knows how
to achieve these.

We offer—
Ourselves in their service
Having the message of knowledge and Truth

Our saying is—
Know thyself
Love thyself
You know all

But—
You do not know
Who you Are ?
Self knowledge removes sorrow,
Ingnorance of it brings sorrow,
O, men of the world !
Understand this truth
To know thyself
Follow the path of God,
Have the truth in life
Have the truth in mind
Have the truth in behaviour,
Have the truth as savour
Follow the path of truth.

You will get—
What you need !
Change your path,
Fear the death,
Light of life is
Calling you !

LET US MEET HIM

Years and years have passed in the so called life of genuflexions and vespers, in singing His glories and in saying His prayers but we have not seen Him ever, nor realized His presence rather we are complaisant that He is far away from us, but how can this be. He is omnipresent and as such He can not be far away from us. The fact is that we have failed to realize Him.

Go on singing His glories for times and times you will not be able to realize Him. He alone will be able to realize Him who tries more and more to be at one with Him, who wears heart on the sleeve and then looks within to see for himself how far he has advanced to assimilate or appropriate His virtues. To realize God you have to realize your own self. Know thyself to know Him. Once you know yourself you can not be away from Him. You cannot forget Him, for all your thoughts and feelings, all your expressions and actions will have His law and impulse permeated in them. His virtues and characteristics will take root in you. The more they develop in you, the more you are on the road to realization. Without this realization you can not have the eyes to see Him the ears to hear Him, whether the sun rises or it rises not, it is all the same to a blind man. The sweetness of a song has no meaning for a man who is devoid of the sense of hearing. So to meet God, realization of yourself is essential and inevitable. So seek it and you will find it. The great Maharshi Swami Dayananda sought this inspiration and went through a great ordeal of life. He went uphill and down dale and spent all his life in the study of the Vedas, which are the fountain head of all religions, sciences and arts and got enlightened. He has left footprints on the sands of time. Let us follow the path shown by Him, (as indicated in the Vedas) and realize God, who alone is omnipotent, omnipresent and omniscient.

Message of the Vedas

IT is admitted on all hands in the world that Vedas are the most ancient books in the library of the world.

Just as old men are honoured and respected in the household and their words are taken as guides and wisdom, the Vedas are recognised with veneration in the knowledge of the universe. All religious books other than the Vedas abound in one or more of the following.

1. They are full of anecdotes and stories about persons and personalities.
2. They are influenced by prejudices on account of time and clime.
3. They are sometimes in a position or repugnent to the findings of science and Cosmology.
4. They are at their best, not indicative of the path of benefit for the universe at large.
5. They have been written by men of parts for a particular sect or type of people.

Whereas, the Vedas are one and all.

1. They are indicative of one path for the entire humanity.
2. Vedas regard truth above all and always make distinction between truth and untruth.
3. There is nothing contrary to the findings of science, reason and arguments.
4. They make no mention of any country, personality or time and are indicative of a path of righteousness for the whole world. Which

unravels all the complications in the mind of man.

5. The Vedas serve as a good and guidance for success in this life and life beyond. That is why, the great rishi, seer, and philosopher Swami Dayananda said, "Vedas are the scriptures of all true knowledge and every one who aspires after the greatest aim of life must read them, teach them, recite them and hear them being read. He should regard it as his holiest duty. For they alone can lead us to the path of peace and pleasure."

In the world of today great men in different fields are engaged in findings of explosive and atomic energy and other movements of the universe. But all their research is limited, whereas man is day in and day out falling deeper and deeper into the ditch of worries and anxities. Infact the Quran, the Puran, the Bible etc. have created such a hatred towards the Dharma (religion) that men of intelligence give wide birth to religion and religious matters.

In such miserable plights created by these personalities, it was but necessary for the Vedas to be revealed again by the great rishi Dayananda, who brought home to the people through the dictates of the Vadas, that true religion is a part and parcel of life and this is contained in the various hymns of the Vedas.

The great rishi was a reformer, who wanted to drive away all false notions of religion as depicted from time to time by so called followers of different faiths. He did this not out of any spite or vengeance but, because he could not see the humanity at large going astray.

It is the greatest need of the world today that the brains of those at the helm of affairs in different coutnries should realize that science and materialism which exterpate from the universe all truth, peace and pleasure. All should therefore give this matter a deep consideration that.

1. **This body is not the all and end of all life. The actual life is of the soul without which a man cannot become a man.**
2. **The religion of entire universe is one which is based on truth and cosmology.**
3. **There is one community of man as such, and it makes no distinction between caste, colour, creed or clime and the Vedas are the only scripts which support these views.**

It is therefore, very essential that to make this world a heaven the Vedic lore should be propagated and Vedic teachings must be followed in life.

★

Make me Fearless among friends and foes
Fearless from forces known and unknown
May it be day or night, dusk or dawn
Pray thee o lord !
May all be kind to me on all accords. **(Atharva Veda 14.16.6)**

KARMA YOGA —**Svami Satyaprakash**

Selfless Service

IN the second chapter of the Gita Arjuna gets a discourse from Krishna on the immortality of the soul and also on the discipline that leads to the stability of the mind. He is also told by Krishna that there are two paths, the one of Samkhya (knowledge) Yoga and the other of Karma (action) Yoga. We shall try to elaborate what this Karma Yoga is in the light of Upanishads and the Gita. The entire philosophy of the Gita has a bearing on the mantras of the Isha Upanishad which happens to be the fortieth chapter of the Vajasaneyin Samhita commonly known as the Yajur Veda. We have in this Upanishad the following words which form the basis of Karma Yoga.

> O, man, while in this body, be devoted to action and crave to live a span of one hundred years. Let not action cling to you. Those people who adore action alone are indeed in darkness and more engrossed in darkness are those who adore the path of knowledge alone. For have we not been told by the great seers that the fruit obtained by following the path of action is different from the fruit that accrues by following the path of knowledge. The one who follows the path of action and knowledge simultaneously conquers death and gains immortality.

On these sacred Mantras of the Isha Upanishad has been elaborated the doctrine of Karma Yoga by the author of the Gita. Of course, the following mantra of the same Upanishad also speaks about the karma to be performed,

> Whatever is changeable or permanent in this world is all pervaded by God. With an unattached mind enjoy this life; do not covet for, after all, to whom belongs this wealth ?

These lines, of course, need no comment.

In the opening verse Arjuna speaks to Lord Krishna thus :

> If it be thought by thee that knowledge is superior to action, O Janardana, why dost thou enjoin on me this terrible action ?
>
> With these perplexing words thou only confusest my understanding ; therefore tell me with certainty the one way by which I may reach bliss. (III.1-2)

Krishna answers this question of Arjuna in very simple words.

> In this world there is a twofold path as I before said, O sinless one: that of Yoga by the knowledge of the Samkhyas; and that of Yoga by action of the Karmayogins. (III. 3).

We have in our literature different types of twofold paths: In the Isha Upanishad the twofold path of sambhuti and asambhuti (the knowledge of changeable matter and that of the unborn reality) ; in the Gita the path of avidya (action) and of vidya (knowledge); in the Vaisheshika the path of abhyudaya (that is, the one leading to worldly prosperity) and the path of nihshreyasa (the one leading to a happy after-life) ; in the Mundaka Upanishad the path of mundane sciences and the path of knowledge of the Absolute. The twofold paths cannot be severally pursued. One cannot be indifferent to one whilst adopting the other. Not only that, we have been advised to adhere to both the components simultaneously.

One Cannot Abstain from Activity

It has been so often propounded that the best way of avoiding evil actions is to abstain from actions altogether. Why not retire to an isolated society. Then you would not have any vices; you would not meet anybody; you would have no enemies and you would be free from hatred. Where there is none to speak to you would not be speaking untruths. The question of committing violence would not arise.

The Gita does not favour such a life. Mere inactivity would not save you from the evil results of an action. We have in the Gita :

> Man winneth not freedom from action by abstaining from activity; nor by mere renunciation doth he rise to perfection.
>
> Nor can anyone, even for an instant, remain really actionless; for helplessly is every one driven to action by the qualities (gunas) born of prakriti (nature) (III. 4-5)

According to Kapila's philosophy we are all evolved out of Prakriti, that is, matter or nature. But this does not mean that the soul is also born out of matter. The body encasing the soul evolves out of Prakriti which is known to be an equipoise of the three gunas (essential characteristics, called also qualities); sattva, rajas and tamas. Vikrti or transformation or condensation starts when this epuipoise is disturbed. Then we have the evolution of the maha tattva, the primal seat of intellect thence the ego; thence the pancha tantras or the five sensations, thence the ten organs, five of senses and five of actions; thence the five elements and so on. Since we are born of the three gunas we cannot escape the three types of tendencies, sattvika, rajasika and tamasika. Therefore we cannot refrain from doing actions. Actions reside in matter.

In the thirteenth chapter of the Gita we have :

> Know thou that matter and spirit are both without beginning; and also that modification (vikara) and qualities (gunas) are all matter born. (XIII. 21).
>
> Spirit, seated in matter, useth the qualities (gunas) born of matter; attachment to the qualities is the cause of his births in good and evil wombs. (XIII. 23).
>
> He who seeth that matter (prakriti) verily performeth all actions, and that the self is actionless, he seeth. (XIII, 30).

Therefore as long as we are in this body made up of matter and its gunas, we cannot escape activity.

Control of Action and Hypocrisy

The organs of action are tongue, hands, feet, the rectum and the phallum. One might think that he might have a control over them, and then he would be able to avoid all types of actions. If he thinks so then he is mistaken.

The escape from actions is not easy. You may bind your feet and hands with iron chains or get them mutilated; you may cut your tongue and be dumb. Try as you would to fetter your organs of actions but you would not be free from sensualities. The Gita says :

> Who sitteth controlling the organs of action but dwelleth in his mind on the objects of senses that bewildered man is called a hypocrite. (III. 6).

In fact, this passage refers to the hypocrite hathayogins who practice austerities in respect to the organs of action and try to mutilate the organs and make them ineffective. The Gita calls this mithyachara or hypocrisy.

Control over Sense Organs and Karma Yoga

Unless one has control over the sense organs, control over the organs of action is meaningless. We have in the Gita :

> But who, controlling the senses by the mind, O Arjuna, with the organs of action without attachment, performeth yoga by action, he is worthy. (III. 7).

It is initially the mind (manas) that initiates an activity and therefore, for karmayogins, it is necessary to have an unattached mind. Mind initiates the sense organs and the sense organs direct the organs of action. And hence Karma Yoga ought to begin with the discipline of the mind.

Action is Superior to Inaction

Inactivity leads to inertia which is the property of matter and not the soul. And therefore activity is always preferred to inaction. The Gita says :

> Perform thou right action for action is superior to inaction, without action even the maintenance of thy body would not be possible. (III. 6).

Inactivity or inaction is indication of death. Why impose on your body such ruthless conditions as may lead it to a state very much similar to death.

And therefore Lord Krishna teaches us the discipline of Karma Yoga or action without attachment. He emphatically says :

> Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme. Janaka and others indeed attained the perfection by action. Then, having an eye to the welfare of the world, also thou shouldst perform action. (III. 19-20).

Supreme God the Highest Model of Unattached Action

For everything that is noble we look to Brahman as an ideal. He is omnipresent, omniscient and omnipotent. His actions are comparable to none. He never rests and is ever full of activity. He creates the world with the same kindness with which He sustains it and again with the same kindness He brings destruction to it. He creates, sustains and destroys without being attached to it. There is nothing which He needs. There is nothing which He wants for Himself to accomplish and yet He is always busy with action. Thus He is the highest ideal to be emulated. The Gita in the characteristic style of the Upanishad, using the first person, as if the Supreme Lord Himself were speaking, says :

There is nothing in three worlds, O Partha, that should be done by me (The Lord Parmeshvara) nor anything unattained that might be attained; and yet I (the Supreme) persist in action.

For If I persist not in action unwearied people all round would follow My path, O son of Partha.

These worlds would fall into ruin if I do not perform action; I should be the author of confusion and should destroy creatures. (III. 22-24).

In these passages, using the first person, I and Me, the poet speaks of the Supreme. Thus the Gita in emphatic language preaches for unattached action. There is no escape from action as long as one is in the corporeal body.

The following lines are also significant to show that the self, deluded by egoism, is the doer of an action. Egoism or ahamkara is also a product of prakriti.

> All actions are wrought by the gunas or Prakriti only. The self, deluded by egoism, thinketh I am the doer.
>
> But he, O mighty-armed, who knoweth the essence of the divisions of the gunas (qualities) and functions as (karmani), holding that "the qualities move amid the qualities", is not attached. (III.27-28).

"Gunah gunesha vartanta", i.e., the qualities move amid the qualities, perhaps refers to the sense organs moving amid the gunas, that is, amid the sense objects. We shall not discuss at this place who the actual doer is in the action, the Self or the Self deluded by egoism, i.e. ahamkara. In either case the responsibility rests with the Self. In the initial stage it gets deluded. Once it is responsible for delusion or misguidance it cannot escape the consequences. Hence actions lead to bondage as well as emancipation.

We have been told in the second chapter of the Gita :

> The sages united to pure reason (buddhi), renounce the fruit which action yieldeth, and liberated from the bonds of birth, they go to the blissful abode.

Our resort is in Pure Reason, buddhi or medha, for in another exverse, the Gita says :

> Far lower than Buddhiyoga (Yoga of discrimination and wisdom) is action, O Dhananjaya. Take thou refuge in Pure Reason (Buddhi); pitiable are they who work for fruit. (II. 49).

> United to Pure Reason one abandoneth here both good and evil deeds. Therefore cleave thou to Yoga. Yoga is defined as skill in action. (II. 50).

The Yoga of the Gita is not the Yoga of Patanjali. It is equated with skill in action. The following lines are worth noting :

> Thy business is with action only; never with its fruits, so let not the fruit of action be thy motive nor be thou to inaction attached. (II. 47).

This is the Karma Yoga of the Gita; this is the Karma Yoga of the Upanishads and the Vedas.

No Karma without Knowledge

Mahatma Gandhi, while elaborating his concept of Anasakti Yoga, has said: "But renunciation of fruit in no way means indifference to the result. In regard to every action one must know the result that is expected to follow, the means thereto, and the capacity for it. He who, being thus equipped, without desire for the result and is yet wholly engrossed in the due fulfilment of the task before him, is said to have renounced the fruits of his action." How would it be possible without knowledge to expect the result that would follow a particular object and how would one judge his own capacity in respect to his achieving the objective? This comes only through wisdom and experience. A proper assessment in all details is therefore essential.

Sannyasa or Tyaga

In the terminology of the Gita renouncing such works as are done with certain objectives or desires (**kamya karma**) is known as **sannyasa** and the relinquishing of the fruits of all actions is known as **tyaga.** Yajna (sacred rituals) **dana** (giving gifts or charity), and **tapas** (austerity) must be performed, but even these actions should be done without attachment and without expectation of fruit. The Gita says:

> Action for sacrifice, charity and austerity may not be abandoned: it must needs be performed. Sacrifice, charity and austerity are purifiers of the wise.

> But even these actions should be performed abandoning all attachment and fruit; such, O Partha, is my best and considered opinion. (XVIII. 5-6).

An allotted action can be abandoned for three reasons : (i) Motivated by **moha** or delusion. Such a **tyaga** or abandonment is **tamas**, the worst category; (ii) Motivated by expected pain or fear of physical strain. Such an abandonement is **rajas**, the intermediate category; and (iii). Motivated by a sense of duty which calls for an abandonment, from delusion, is said to be **sattvika tyaga**, the highest category. We have in theGita:

> It is not right to renounce one's allotted task; its abandonment, from delusion, is said to be **tamasa**. He who abandons action, deeming it painful and for fear of straining his limbs, he will never gain the fruit of abandonment, for his abandonment is **rajasa**. But an allotted task performed from a sense of duty and with abandonment of attachment and fruit, O Ariuna, that abandonment is deemed to be **sattvika** (XVIII. 7-9).

All of us who are embodied ones cannot completely abandon action. A tyagi is one who abandons the fruit of action. The Gita says :

For the embodied one cannot completely abandon action; but he who abandons the fruit of action is named a **tyagi**. (XVIII. II).

Five Factors in Accomplishment of an Action

The eighteenth chapter of the Gita, on the authority of the Samkhya doctrine, speaks of five factors in relation to all actions; (i) **adhisthana** (the field or body). (ii) **karta** (doer or actor); (iii) **karana** (the various means or organs) ; (iv) **cheshta** (the several different operations or diverse kinds of energies or functions of various sorts), and (v) **daiva** (the presiding deity or the Unseen). Whatever action, right or wrong, a man undertakes to do with the body or the mind, these are the five factors thereof.

Threefold Urges and Threefold Sums of Action

In the Gita, we are told that the urge to action (**karma chodana**) is of three kinds as also is the sum of action **karma sangrah**) :

> Knowledge (**jnana**), the object of knowledge (**jneya**) and the knower (**pari jnata**) compose the threefold urge to action (**karma chodana**). The means (**karana**), the action (**karma**) and the doer (**karta**) compose the threefold sum of action (**karma sangrah**). (XVIII. 18).

Of these six, knowledge (**jnana**), action (**karma**) and doer (**karta**) each are of three categories.

Know that knowledge where by one sees in all beings immutable entity — a unity in diversity (**vibhaktesu avibhaktam**) —to be **sattvika**.

The knowledge which perceives separately in all beings several entities of diverse kinds, know thou to be **rajasa**.

And knowledge which, without reason, clings to one single thing, as though it were everything, which misses the true essence and is superficial is **tamasa.** (XVIII. 20-22).

The sattvika knowledge reminds us of the passage in the Isha Upanishad :

The one who sees in the Self all the creatures, and in all the creatures the same self, he has nothing to be worried about.

In that state of mind, in which one sees everything as if in his own Self, in that there is neither delusion nor sorrow; then he sees the Unity.

Just as knowledge is threefold, so is **buddhi** or understanding also :

That understanding, O Partha, is **sattvika** which knows action as well as inaction, what ought to be done and what ought not to be done, fear and fearlessness, and bondage and release.

That understanding, O Partha, is **rajasa** which decides erroneously between what is right and what is wrong, which is that ought to be done and which is that ought not to be done.

That understanding, O Partha, is **tamasa,** which shrouded in darkness, thinks wrong to be right, and mistakes everything for its reverse (XVIII, 30-32).

In the yoga of the sage Patanjali we are also told as to what is knowledge against what is ignorance. To know what is eternal as eternal, to know what is temporary as temporary, to know what exists as existing, and what is not existing as not existing, to know what is pure as pure and what is not pure as impure, is knowledge and the contrary to it is ignorance.

Actions or karma are also threefold : That action is called **sattvika,** which being one's allotted task, is performed without attachment, without like or dislike, and without a desire for fruit.

That action which is prompted by the desire for fruit, or by the thought of "I" (egoism) and which involves much dissipation of energy is called **rajasa.**

That action which is blindly undertaken without any regard to capacity and consequences, involving loss and hurt, is called **tamasa.** (XVIII. 23-25).

The **karta** or the doer is also threefold : That doer is called **sattvika,** who has shed all attachment, all thought of egoism (of "I"), who is filled with firmness and zeal and who seeks neither success nor failure.

> That doer is said to be **rajasa** who is passionate, desirous of the fruit of action, greedy, violent, unclean and moved by joy and sorrow. That doer is called **tamasa** who is indisciplined, vulgar, stubborn, knavish, spiteful, indolent, woebegone and dilatory. (XVIII. 26-28).

According to the Gita the pleasure which can be enjoyed only by repeated practice **(abhyasa)** and which is potentially able to put an end to pain is also threefold.

> Which, in its inception, is as poison, but in the end as nectar, born of the serene realization of the true nature of the Atman--that pleasure is known as **sattvika.**

> That pleasure is called **rajasa** which, arising from the contact of the senses with their objects, is at first as nectar but in the end like a poison.
>
> That pleasure is called **tamasa** which, arising from sleep and sloth and heedlessness, stupifies the soul both at first and at the end.

The threefoldness in regards to knowledge, understanding action, doer, will (dhriti) and pleasure arises from the fact that we all who have the corporeal body cannot get rid of **prakriti** which herself is an equipoise of the three gunas. As long as we have this body we cannot escape from **karman**. All that we can do is to try to have renunciation from the fruit of **karman**. Thus alone we shall have a non-attachment with **karman**. This is the Karma Yoga of the Upanishads, elaborated repeatedly by the author of the Gita.

Ethics of Karma Yoga

The author of the Gita and the expounder of the concept of Karma Yoga bases his concepts on perfect theism and high moral values. The philosophy of Karma Yoga is an ethical philosophy. The usual ethical values are those which have been enumerated by the Yoga of Patanjali as five yamas: truth non-violence, non-covetousness (asteya), brahmacharya or celibacy, and the sense of non-possession beyond what is absolutely necessary (aparigraha). Then we have the values of **shraddha** (the acceptance of truth for its interpretation in life), **tapas** (austerity) and **dana** (or charity without accepting anything in return). The divine ethical heritage has thus been described in the Gita. These virtues have also been elaborated in the Upanishads :

> Fearlessness (**abhaya**), purity of heart, steadfastness, knowledge and action beneficence, self-restraint, sacrifice, spiritual study (**svadhyaya**), austerity(tapas) and uprightness (arjava).
>
> Non-violence (ahinsa), truth (Satya), absense of anger (**krodha-tyaga** or-**akrodha**), serenity (**shanti**), aversion to slander (Apaishunya), kindness (daya), freedom from greed, gentleness, modesty, freedom from levity.
>
> Spiritedness (**tejas**), forgiveness (**kshama**), fortitude (**dhriti**), purity(**shaucha**), freedom from illwill and arrogance—these are to be found in one born with the divine heritage, O Bharata. (XVI. 1-3).

These high moral values are known as **Daivi sampada** or the divine heritage aganist the immoral values known as devilish heritage (**asuri sampada**) such as pretentiousness, arrogance, self-conceit, wrath, coarseness, ignorance and the like (XVI. 4). The divine heritage stands for freedom or liberation (**moksha**) whilst the devilish for bondage (**bandha**). Let us be worthy of our divine heritage. Krishna told Arjuna; Grieve not O Partha, thou art born with a divine heritage.

●

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Dear Reader,

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Thanking your's
Jyotsna
editor

—GANPAT RAI

GOD AND THE VEDAS

THE main bulwark of true happiness among individuals, Society and the State is belief and faith in God, that eternal Law which pervades the entire Universe. The very idea that God is Law, is everywhere and we are subject to it and cannot escape due punishment at the hands of that Law for any misdeeds, keeps us straight and consequently free from all miseries.

God is one. This must be properly understood in order to be free from the virus of Caste and Creed. Ishopanishad, which is the fortieth chapter of Yajurveda, very clearly explains. "O man, know that all what exists in this entire Universe is pervaded by that one Law. Knowing this, covet not unjustly what belongs to some other and accept what comes to you of your own actions and of His free will."

True worship of God consists in understanding the Law and revealing Him in all our actions. The power behind the Law is evident from the attributes that are visible in His creation and are described as Devatas viz. those who radiate light and are constantly giving the various potent powers with which they are endowed.

"God is thus visible through His attributes and manifestations and is continuously revealing Himself through suggestion and indications from within, for instance, any tendency for an untoward act produces fear, a sense of shame or doubt and similarly a good action tends to produce fearlessness, faith and courage."

God is all powerful, i.e. He does not need the help of any body else in all what He does and not that He can break, or act contrary to His own Law or be led away by any so-called prayer or songs and praises or by His glorification devoid of actions.

Prayer reveals the attributes of God and leads us to a life of discrimination between good and evil and directs us to follow the right path. It creates humility, courage and obtains divine help.

Once we understand the all pervasiveness of God, the frivolous conception of His appearing in human form or otherwise becomes apparent, so also the idea prevalent about the individual's soul (Jiva) being God Himself misled by His own "maya" and finally merging into that self-mass when realisation comes, becomes meaningless.

God is infinite, individual soul is finite, God is all knowledge and knowledge supreme, while the individual soul is always hankering after knowledge and attains it only to a certain limit.

If they were one, state of wakefulness, deep sleep, birth, death, union and disunion with the body and the senses could not take place, words good and bad, virtue and sin would have no meaning or different meanings altogether.

Life is eternal, it is inherent in the soul, we can neither evolve soul out of matter, nor matter out of soul. The two are independent entities, they are eternally independent.

Vedas are the revealed books,
and Scripture of true knowledge ?
"Vedas are the oldest books
in the Library of the world."

"In the earliest records, which have come down to us from the past, we find ample indications that general ethical conception, the accepted standard morality and the conduct resulting from these were in no degree inferior to those which prevailed today. The wonderful collection of hymns known as Vedas is a vast system of Religious teachings pure and lofty as those of finest portions of any scripture".

Russel Watson

(Social Environment and Moral Progress)

History of Vedic Literature by Max Muller.

"I add one more hymn in which the idea of one God is expressed with such power and devotion that it will make one hesitate before we deny to the Aryan Nation of instinctive monotheism".

French Author Jeckolyte says :-

"Astounding fact ! the Hindu Revelation (Veda) is of all revelations, the only one whose ideas are in perfect harmony with modern science, as it proclaimed the slow and gradual formation of the world".

"Many philosophers and thinkers are now positively of the opinion that the source of all culture is the Veda."

Edward Carpenter in The Art of Creation.

"It is evident then that the higher up to the sources of Vedic Religion we push on our enquiries, the purer and simpler we find the conception of God".

M. Phillips in The Teaching of the Vedas.

German Philosopher Schopanhaur has said that Upnishads have been the solace of my life and I know they shall be the solace after my death.

Ishopanishad which is the most prominent of all Upnishads is 40th chapter of the Yajurveda.

All Upanishads with one voice declare that what they propagate is based on the Vedas.

All Darshanas (six systems of Philosophy), unique in all respects and written at different ages declare with one voice that Vedas being God's eternal knowledge are basic proofs of all truths in the world. It is self-evident, authors of such highest knowledge in different branches could not have conspired to make such a declaration. The statement, therefore, that Vedas are revealed knowledge cannot be far-fetched and refuted.

With the coming of the man, knowledge reveals itself in the hearts of those having the mind and intellect tuned Godwise. God is everywhere and so is His knowledge. Every individual is endowed with Radio-like instruments—mind and intellect and those that are tuned Godwise, automatically get the flow of the knowledge.

In the beginning, God could not but provide His best product (human beings) with the seeds of knowledge. In the beginning, after human beings have been created, the Supreme Spirit made the Vedas known through four Rishis—Agni, Vayu, Aditya and Angira. These four Rishis were purest in heart, therefore, God revealed true knowledge to them. Knowledge was there for everybody to pick up but only those could have it revealed to them who were tuned and fitted that way as a result of past Sanskaras.

Question arises as to why they were revealed in Sanskrit. The reason is obvious. Sanskrit being the mother of all languages. Those, who only believe in the theory of evolution in the matter of language as well and apply that test to the natural endowment in the beginning would do well to read what Max Muller says in his lecture on "Science of language" as also others in the same context.

"We never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, meet with determinate ideas except as embodied forth in articulate sounds. I, therefore, declare with conviction as explicitly as possible that thought in the sense of reasoning is impossible without language."

Schelling says :—

"Without language, it is impossible to conceive philosophical, nay even any human consciousness and without consciousness, there could have been no intellectual life, which every advance in culture by its very nature implies."

"Not a people on earth that do not speak Language is as old as man."

Where thought has degenerated (as and often in history) and become meagre in content language of necessity has been poor.

Language is co-evil with man.

Max Muller agrees with the Nirukta School of Indian Philosophy in tracing words to roots. His own opinion as regards the origin of language is that the language at the beginning was a divine gift. He subscribes also to the theory of a common origin of all languages.

The primitive speech of man appears thus to have been full-fledged language with noun forms, verb forms, prefix and etc., etc.

In short if God was not to provide us with the seed of knowledge as revealed in Vedas, there would have been no possibility of any advancement at any stage. Vedas thus are the earliest reference books to be availed of in all problems of life and Sanskrit, as the mother of all languages, stimulates the thoughts of men.

While on the one hand, God has revealed to men eternal seed of knowledge, He has provided him with organs that can absorb that knowledge. These are early miracles of life.

With His grace, the mind travels far and wide in its wakeful state as also wanders over long distances in its dreams, replenishes its energies in deep slumber and lights up the entire senses.

It is the source of all activity and enables all to perform acts of great valour and public good. It is the repository of the highest form of knowledge. It is the faculty for consciouness and judgement. It is verily the medium whereby, through Yoga (deep concentration), one can acquire the knowledge of past, present and future.

Let us pray to the Almighty to give us the strength and keep that mind which is such a powerful organ, away from the path of wickedness and always follows the path of righteousness and purity. Let us always pray "Thou lead us from ignorance to knowledge, from darkness to light and from death to immortality."

"Let us always try to be by Your side by following the Eightfold Yoga as laid down by Patanjali." These are real fundamentals of life alike for individual, society and the State.

The first step is Yamas (Social behaviour and social Law) comprises five Laws, without which no progress in any direction is possible.

1. Non-Violence

There can be no chance of peace even growth in any direction in a turbulent state, chaotic society, or a family where violent spirit reigns supreme.

A cultured individual, therefore, must be non-violent in thought, word and deed in his everyday behaviour among the members of his family, the society and the state.

The first criterion of any good government is in the spirit of non-violence that it can inculcate among its citizens. Freedom from fear must be present throughout the length and breadth of the state. Nobody can be permitted to take the Law in his own hands. It can only be the function of the state. This is of course to be brought about not through terrorism but through respect for the Law, which is primarily for the good of the people and societies for its strength on the collective will of the people.

This non-violence is not to be confused with the non-violence of the weak, the timid and the impotent but non-violence of the strong which knows where and when to strike but whose violence is primarily to maintain the non-violent atmosphere without which there can be no peace, with malice to none like the judge who punishes the culprit even to death.

2. Truth.

The second is truth without which no social fabric can exist. To say what one knows or thinks and to do what one says.

3. Non-Stealing.

The third is non-stealing i.e. not to covet possession of things that belong to another.

4. Brahmacharya.

The fourth is Brahmacharya (Sexual morality), self control of senses and passions with a wise direction of the will. One cannot make people moral by law but one can certainly provide a moral base for the growth of morality in all spheres of public life.

5. Non-hoarding.

The fifth is non-hoarding. The tendency of hoarding of wealth is unsocial and must needs be checked for the general peace and prosperity of the country. Money to be of any use must be in circulation and withholding it at any stage means a clog in the blood circulation of the body politic, which can produce only high blood pressure, heart attack and other fatal diseases.

Niyams (Individual Dharm) (Law)

1. Purity of Life—Physical, moral and spiritual.

2. To be satisfied with what can get through honest efforts.

3. To lead a disciplined life.

4. Self study. Study of shastras, good literature and its propagation.

5. Faith and belief in God and self surrender to His will with love.

6. The other six may briefly be summarised as under :—

To sit daily for meditation in some pure atmosphere, to control oneself through Pranayama (Deep breathing) to stabilise the mind and the senses to meditate deeply upon the infinity of God and try to merge oneself in that infinity.

By following the procedure, one can definitely get near the infinite purity and raise himself spiritually and be above all pains and sorrows.

There is a misconception which can only lead us into wilderness, that prayer to God tends to forgiveness of one's sin. The tendency to sin therefore clings to us with the idea that prayers will save us from the punishment and so the various modes of prayer are presented by various castes and creeds and so called religions, more so to maintain their very existence. These in turn help in dividing Humanity.

This must be clearly understood that one has to pay for one's actions under all circumstances as otherwise the tendency to sin will persist.

O man ! know thee that God alone, Who is the efficient cause of this multifarious Universe, sustains it and dissolves it in due course, is the Lord of all creation and none else. The creation, sustenance and dissolution of the Universe. (Rig. Veda, 10.129.7).

There are three causes of which the entire Universe is an effect. God is the efficient cause. He js the creator. Without His will and effort, nothing could come into existence.

~~~

Youngmen ! March on

Arise, awake the hour is late,
The angels are knocking at thy gate,
They are in haste and can wait no more,
And once they depart come no more.

O youngmen ! gird up your loin, stand up and march forward. Never go backward. Always remember—
"If God had intended man to go behind, he would have given eyes on the back of his head."

—VICTOR HUGO
~~~

—**BIHARI LAL SHASTRI**

Science, Religion and Philosophy

AN examination of the authorities of human knowledge ought to form the introduction to every system of philosophy and theology and this is a very high distinction of Aryan Philosophy and Religion. How much useless controversy would have been avoided, particularly among Jewish, Mohammedan, and Christian Philosophers and theologians, if a proper place had been assigned *inlimine* to the question of what constitutes our legitimate or only possible channel of knowledge whether perception, inference, revelation, or anything else.

In thus giving the No-etics the first place, the Oriental Philosophers and theologians (of India) are superior to the theologians and religionists of Semitic origin.

In all other countries philosophy has railed at religion and religion has railed at philosophy. In India alone the two have always worked together harmoniously; religion deriving its freedom from philosophy, philosophy gaining its spirituality from religion.

Moreover, in all other religions, dogmatism and science clash with each other; it is only the Vedic religion which is not contradicted by science.

In Aryavarta alone, science and religion were never sworn enemies. But it may be premised before we proceed to our proper subject that since the dawn of history, various extraordinary phenomena have been recorded as happening among human beings. Witnesses are not wanting in modern times to attest the fact of such events, even in societies living under the full blaze of modern science (though fluctuating yet still progressive). But it is not the sign of a candid and scientific mind to throw overboard anything without proper investigation. There are surface scientists who, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence.

For thousands of years such phenomena have been investigated, studied, and generalised, the whole ground of the religious faculties of man has been analysed, and the practical result is the science of Yoga and the other systems of India.

Now let us proceed *seriatim* and take the two most important questions—the creation of the Universe and cosmogony and its age, or the eternity of matter and soul and the cycles of cosmic evolutions and involutions.

How this universe came into being is a riddle of which every religion must attempt the solution. Scientists tell us that there was a time when the earth was on account of extreme heat in a molten state; and they point out that the outer crust of our globe has cooled and become solid. There is still great heat in its interior, as is evidenced by the fact that the substances emitted from the bowels of the earth during volcanic eruptions are generally in a state of fusion. We are also told that prior to this molten condition, the earth was a globe of fire like the sun, and still earlier it was in a gaseous (or nebulous) state. Of course, no animal could live, nor any vegetables grow on the earth when it was so hot. The various stages through which the earth has passed in its evolution, and which the Western science has discovered only recently, are mentioned in the oldest books of the Vedic Literature. Modern Science stops at the gaseous or nebulous state, but the Aryan Shastras go back one step further and describe a fifth stage called the ethereal or *Akasha*, which is subtler than the aerial or gaseous state, and is thus the first stage of planetary evolution.

In the Taittiriya Upanishad we read :—

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवीः । पृथिव्या ओपधयः । ओपधिभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः ।।

"When the supreme spirit began to evolve cosmos, He first produced ether; from ether came out (was evolved) the gaseous condition; from the gaseous the igneous condition, from the igneous, the aqueous, (*i.e.*, the liquid or molten) condition; from the aqueous or molten came out the solid state.

From the solid earth were produced the herbs; from herbs food (or other vegetables), from food was produced the seed of animal life and thence man." Taittiriya Upanishad.

Again, science tells us that the sun is daily losing its heat, and will ultimately become as cold one day as our planet, the earth, or the moon. It is clear that the earth will then have ceased to be a fit abode for man or other animals; nor will any vegetation grow upon it. The same will be the case with the other planets of our solar system. It is thus established by the researches of physical science that there was a time when the infinite variety of animals and plants which we find now inhabiting upon the earth, did not exist, and that there will come a time, when all these forms of life will again be swept away from the surface of the earth. The same is true of every planet revolving round the sun, and of the other planets and stars too.

Now the question remains, who brought about all this change or is bringing it about. Who guides the earth, and indeed each of the countless globes in this limitless space through the successive stages of their evolution from a mass of nebula, ultimately to a solid state with countless species of animals living upon it, and also through its stages of *involution* back into a chaotic state ? We answer God.

There are facts which give the death-blow to a mere mechanical theory of evolution, which strives to account for everything on purely natural grounds, and which does away with the necessity for a Divine Creator (maker) and Disposer of events. Surely natural causes such as sexual selection and the struggle for life alone are not sufficient to account for the mental and moral growth of mankind. We must admit the fact of a spiritual growth side by side with the physical evolution; and matter alone is not sufficient to account for the whole drama of the Universe. The existence of God lies at the foundation of religion. To attain certainty on this point is one of the first duties of a seeker after truth. Atheism is incapable of proof. An atheist, *Contemner of God*, is one who explodes His laws by denying His existence. There is the need of a great first cause—the existence of a first cause of the universe is a necessity of thought. Unconscious and unintelligent particles of matter could never arrange themselves into a Universe so wonderful as the present. There are arguments drawn from design and intelligence which prove the existence of a Divine Creator (Maker). But we are digressing, let us proceed to our proper subject—Science and Religion including Philosophy.

The Vedic doctrine is that nothing can be produced out of nothing, and that no real existing thing can be completely annihilated. This truth is very clearly expressed in the following verse from the Bhagavad Gita.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

"There can be no existence of that which is non-existing nor can an existing thing cease to exist. The truth of both of these statements has been seen (or realized) by philosophers." Bhagvad Gita II, 16.

The Sankhya Darshana also says :—

नावस्तुनो वस्तुसिद्धिः (S. D. Bk. I. aph. 78)

"No real thing can come out of what is not existing, or *exnihilo nihil fit*.

Matter and Soul are simple and elementary substances, and are not made up of any simple thing or things. They could not have been created out of nothing. They are therefore eternal substances, existing from all eternity, and incapable of total destruction.

One or two verses from the Rig Veda describing the embryonic state of the universe may be useful to the reader.

नासदासीन्नो सदासीत्तदानीं नासीद्रजो न व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥

The literal translation is as follows :—

"There was not non-existent, nor existent; there was no realm of air, no sky beyond it. What covered in and when ? And what gave shelter ? Was water there, unfathomed depth of water ?

Death was not there, (no divider of day and night......etc.). That one thing, breathless, breathed by its own nature, etc. etc.

All these verses point to the conception of a beginning of all things and of a state previous even to all manifestation. The effect (the visible universe or *sat*) was not there in the beginning, neither was there *Asat*. The void was invisible to the naked eyes, because it was not in use then. In fact, there was nothing then, except the Almighty creator and the invisible material out of which He fashioned this universe.

God the first origin of this creation, who formed this universe also supports and dissolves it in its original. He is lord of it. The whole universe is in Him, the All pervading, like Sky. The individual soul who knows Him attains to the maximum of bliss. He who does not know him remains destitute of all happiness. The whole hymn (Rig Veda, X. 129) refers to the creation of the universe and its embryonic state.

Cf. Manusmriti.

आसीदिदं तमोभूतमप्रज्ञातमलरणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

The Vedanta Darshana Ch. I Sec. 1 aphs. 1 and 2 say :— (He is that) whence are the birth and continuance and dissolution (of this world). (He is) the source of revelation or holy ordinance. These texts (जन्माद्यस्य यतः इति and शास्त्रयोनित्वात् इति) hold that God is the Omnipotent creator of the universe and the Omniscient Author of the revelation.

See also Sankhya Darshana Ch. 1 aph. 61.

सत्त्वरजस्तमसां…………इति पञ्चविंशतिर्गणः ॥

The Vedic philosophy thus affirms the existence of three eternal entities, *viz.*, God, matter, and souls. The doctrine is beautifully explained in the Rig Veda cf. the Yajur Veda शाश्वतीभ्यः समाभ्यः v. VIII Ch 40.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

ऋ० मं० १, सू० १६४ । मं० २० ॥

"Two co-eternal spirits reside in the equally eternal matter like two co-eval and friendly birds perching on the same tree. One of these two (*viz.*, the finite soul) tastes of the fruit of this tree (*i. e.*, feels pleasure and pain which are incidental to the soul's Union with matter, or its circumscription with a body), while the other (*viz*: Infinite soul or God) simply watches or supervises without eating of the fruit, (*i. e.*, He rules the world without being subject to its joys and sorrows). Rig Veda I. 164, 20.

God is the efficient cause of this universe, matter is its material cause. They are both eternal, as are also the souls. The passage quoted is a metaphor. The *two birds* are the individual soul and the Supreme Spirit, dwelling in one body. The individual soul enjoys the fruit or rewards of actions, while the Supreme Spirit is the ruler or Governor of the world.

This verse of the Rig Veda is fully explained and dilated upon in the Shwetashwatara Upanishad (4, 6-7 and seq.) and the Mundaka Upanishad (3 Mundaka, Ist section 1-2 and seq.)

Verse 8 Ch. 40 Yajur Veda enumerates, in brief, the attributes of God and thus makes distinction between the Supreme Spirit, the individual soul and primordial matter, and the words शाश्वतीभ्यः समाभ्यः (everlasting years) clearly point out to the eternity of the Supreme spirit, the individual soul and matter. See Isha Upanishad 8.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

"He is all-pervading, pure or Omnipotent, bodiless, sinewless, the pure Whom evil can not pierce, far-sighted or omniscient, wise or all-knowing, encompassing or punishing the wicked, self-existent, Who has made all things in their proper places, unto the *everlasting years* (time)." The 40th chapter of the Yajur Veda assumes a Lord or Esha of the universe and the eighth verse enumerates the qualities of the Divine Being.

For the verse द्वासुपर्णा etc. see too the Nirukta where the sage prescribes also the transmigration of the individual soul hinging on the Karmika Law. (See the Nirukta, Parishishta, Ch. II.)

God is the *effecient* cause of this universe, matter is its material cause. They are both eternal, as are also the souls. But this particular cosmos in which we are living is not eternal. It has had a beginning and it will have an end. The period during, which a particular cosmos lasts is called a *Kalpa* (literally cosmos), or figuratively a *Brahmadina i. e.*, a divine day, and it consists of 4,320,000,000 ordinary years. See Atharva Veda VIII, I, II, 21 and Manu I 69--72. It is preceded and succeeded by an equal period during which matter lies in a state of chaos, and that is called a *Brahmaratri. i. e.*, a Divine night. The evolution of a cosmos from chaos may be called a creation (Srishti सृष्टि) and its involution back into a chaotic state is called a dissolution (Pralaya प्रलय.) Creation *ex-nihilo* and complete anihilation are impossibilities. Before the evolution of this particular cosmos commenced, matter lay in a chaotic state, before that chaos, there was a cosmos, before that cosmos another chaos, and so on without beginning. Similarly the present universe will be succeeded by a chaos after which there will be another cosmos, and so forth without end. As day and night succeed each other, so do cosmos and chaos in this eternal cycle of involutions and evolutions. cf.

सूर्याचन्द्रमसौ घाता यथापूर्वमकल्पयत् ।
दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥

"The maker formed as before, the sun and the moon, the luminous (transparent) and the unluminous (opaque) bodies, the firmament and the happy regions." This doctrine of the co-eternity of matter and soul with God, and of an eternal cycle (of creations and dissolutions is peculiar to Aryan (Vedic) philosophy and theology.

On a comparison of the different religions of the world, the critic is sure to find that there is a gulf of difference between the doctrines (religious, social, and scientific) of the Vedas and the religions directly derived from them and those of the Semitic religions, indirectly derived from the Vedas. But the Vedas must be interpreted in accordance with Panini, Yaska. Jaimini, Vyasa, etc. and not in the spirit of the Puranas, and Tantras which contain the religious warfare of the Vaishanavas (with their sub-divisions Bhagavatas, Panchtantras, etc.) and the Shaivas (with their sub-divisions Pashupatas, Mahshwaras, etc.) and the Shaktas (with their sub-divisions, Vamacharas, Dakshinacharas, etc.) and the Sauras and the Ganapatyas.

The above nebular theory is also found in the Rig Veda—

आपो ह यद् बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्त्तासुरेकः कस्मै देवाय हविषा विधेम ॥
यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवानामधिदेव एक आसीत् कस्मै देवाय हविषा विधेम ॥

"When this vast diffused matter producing an igneous condition, and holding in its womb this universe manifested itself, then, He was the *one* life of all shining beings; He it is to Whom we shall offer our prayers."

"He, who with His greatness looked on the diffused matter possessed of heat and energy, and producing the cosmos; who is the *one* Supreme Lord (Adhideva) of all bright things (devas), it is to Whom we shall offer our prayers."

आप् is derived from the root आप्लृ to pervade 'to be diffused', therefore it is taken here in the sense of diffused matter. The same truth (the evolution of this universe) is beautifully described in the Aryan Sandhya, contemplation of God's power in genesis.

(ईश्वररचना चिन्तनम्)

ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत । ततः
समुद्रोऽर्णवः ॥ समुद्रादर्णवादधिसंवत्सरोऽजायत । अहोरात्राणि
विदधद्विश्वस्य मिषतो वशी ॥ सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥

"Principles and atoms were produced from pregnant nature then issued forth chaos, then energy or motion, then ocean."

"After energy and the ocean was evolved the planetary motion. The Ruler of the universe makes days and nights without effort."

"The maker formed as before, the sun and the moon, the luminous (transparent) and unluminous (opaque) bodies, the firmament and the happy regions," *i.e.*, (Before the commencement of the evolution of this cosmos) God with His wisdom and power first manifested the eternally existing matter. There was then (divine) night. Then God fixed the space (for each system in the would-be cosmos), after the fixing of space the yearly motion was produced. Then the Eternal Controller of the universe produced the diurnal motion causing days and nights. In this way that Upholder of the universe created (made) the sun, the moon, and the earth and other stars of the Heavens with inter-Stellar space, just as He had created them in the previous कल्प (Kalpa) or cosmos.

The translation into English with necessary notes of the whole Purusha Hymn on the formation of the universe may be given for the edification of the general reader. It may be compared with the Biblical account of creation. The solid Vedic theory is in consonance with science.

1. Purusha has a thousand heads, a thousand eyes, a thousand feet. Pervading earth on all sides, He fills a space ten fingres broad (the region of the heart of man wherein the soul resides) or He is beyond the universe composed of the five gross elements and the five subtle elements; or He pervades the five pranas (vital airs), the mind (मनस्) or internal organ of perception and cognition. (बुद्धि) the intelisct the faculty of discrimination, (चित्त) Chitta the faculty of thinking and (अहंकार) Ahankara self-consciousness and (जीवात्मा) the human soul.

2. The all pervading being makes all that has been and all that here after shall be. He is lord of immortality (the giver of fruits of men's actions and the final liberation from their bonds), the maker of the universe consisting of this earth and the other worlds.

3. His grandeur (manifested or seen in this visible and the invisible world) is mighty. Purusha is greater than this. All creation (the whole universe) is one-fourth of Him, *viz,* the whole universe showing His perfect intelligence and design is nothing in comparison with Purusha (God) Himself. Three-fourths of Him are in His own refulgent, eternal, immortal form : (the whole universe is a mere drop in presence of the mighty ocean, God). God is infinite and the whole universe is finite or Zero in the presence of Purusha.

4. Purusha with His three-fourths was above or distinct from all *i.e.* immortal or blissful.

His one-fourth was here in this world (the whole universe is an iota of His infinite intelligence.)

Then he pervaded, every side, all that eats not, and all that eats (animate and inanimate creation, conscious and unconscious beings or those who can taste the reward or punishment of good or evil actions, as men; and those which are incapable there of, as mountains, rivers, etc.)

After this is described the creation or rather development of the universe. See here the Nirukta Ch. I. sec. 13 and, Ch. II, sec. 3, 5.

From that Primeval Purusha (God) or His one-fourth (mentioned in verse three or four), was born or manifested Virat (the universe or the universal body in its totality consisting of the various sorts of worlds, etc., described in the following mantras,) the diffused matter. From Virat came out अधिपुरुष Adhi Purusha (or all the bodies in their totalities) or the first line may be translated:—From Him (or His one-fourth) was manifested the universe which was superintended by Purusha (God). He manifesting Himself in the beginning (in the universe by His intelligence and design) was quite distinct from it (the universe).

5. Then he made this earth, (*i. e.*, after the creation of the sun, moon, etc. God made this earth,) for the word Virat may mean the mula prakriti or nature which was upto this time, invisible or unknowable at the time of dissolution, and Adhi Purusha means the vital air presided over by the individual soul. God formed this earth and the other worlds out of it. But He was quite distinct from it. This verse gives a general description of the creation of the universe. The following verses describe, in detail, the creation of the various worlds, etc. The hymn is an allegorical description of the creation of the universe. The first verse is the clue to the whole hymn.

(6) Then follows the description of various things which are found on the surface of this earth, plants, cattle, etc. From the Purusha, venerable or worshipful. Who is accepted by all, was produced Ghee, (*i. e.*, He created plants first, ghee being the essence of plants) co-agulated milk (curds, butter, etc. for Agnihotradi.) He formed the creatures of the air (birds) and animals, both wild and tame (lions, tigers, etc., and cows, etc.)

(7) From that venerable Purusha Whom all worship, Richas and Sama hymns were born, from Him the meters of the Atharva Veda and the Yajur Veda were produced.

(8) He produced horses and all cattle with two rows of teeth. He brought into existence kine (having one row of teeth). From Him goats and sheep were produced.

(9) They consecrated or worshipped (meditated on) that venerable Purusha (God) in the region of the heart, Who had manifested Himself before (the universe) the creation of the universe). The Devas (the learned people,) Sadhyas (the Yogis) and Rishis (the seers of the Mantras) instructed by Him (with the knowledge of His Veda or His eternal knowledge) worshipped (Him).

This mantra points to the creation of men and shows that the exclusive object of worship or meditation is one God only and none else. See. Nirukta Ch. 12 sec. 40.

(10) and (11) These verses describe, allegorically, the division of mankind into four classes, depending on their qualifications and division of labour.

(12)......(16). In these verses is pointed out the relation between the various objects of nature. The sixteenth verse explains the whole thing. See here Nirukta. The first verse and the sixteenth verse are the clue to the whole hymn. It is an allegorical description of the cosmogony of the Vedas. The other metaphorical descriptions of the Deity may be compared with this hymn ; for instance सर्वंत आनन...(having faces, etc. on all sides) सहस्रपात् (having one thousand feet, etc.) अपाणिपादो (having no feet, etc.) and so forth ; which if taken literally, have no sense. Thus we have given the Sukta acccording to the Vedic Siddhanta. In the Puranas it is represented as a literal statement of fact. It is a mere allegory. The order of creation of various things, (*viz.* heaven, earth, vegetables, animals and men) as described in the Zenda Vesta, is substantially the same as that given in the Yajur Veda. The cosmogony of the Vedas and the Zenda Vesta is in keeping with the Science and that of the Semitic religions is an imperfect copy of it. See Namah Zaradushta and Sesan V.

God says to Zaradushta. "A very wise Brahmana named Vyasa whose like is scracely to be found on the earth will come from India," and so forth. Hence Vyasa and Zaradushta were contemporaries. Most probably the latter based the principal part of his religion on the Atharva Veda and the Brahmanas and learned most of the Vedic Siddhantas from the sage Vyasa, the author of the Vedanta aphorisms.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिꣳ सर्वतः स्पृत्वात्यतिष्ठद्दशाङ्गुलम् ॥

See Rig Veda X. 90 and Atharva Veda XIX. 6.

Parsi Religion on the Formation of the Universe.

The doctrine about cosmogony is not treated of in the Parsi Scriptures as elaborately as in the books of Vedic literature.

In Sasan I. 18, We read :—"Souls are immaterial, indivisible, without beginning and without end." They are *eternal* (says the commentator), bacause for every created substance there must be a material before it was created. For if souls are not eternal they must be material. The same argument has been employed to prove the eternity of matter. The doctrine of successive creations and dissolutions is explicitly enunciated. Each cosmos with the succeeding choas is called in the Pasri Scriptures "*Mih Ckarkha*" which corresponds to Sanskrit *Maha Chakra* (महाचक्र) and means a great round.

We find in Sasan I :—

"In the beginning of a *Mih Charkha* the work of the evolution of the universe commences anew. The forms, actions, and knowledge manifested in that *Mih Charkha* are similar to those of the previous *Mih Charkha*. Every *Mih Charkha* that comes is a similar to the previous one from beginning to end. Sasan I, 115—116.

Sasan V. thus comments on the above :—

"In the beginning of a *Mih Charkha* the elements begin to continue, and there are manifested forms which in speech and action are similar to those of the previous *Mih Charkha*, but they are not the very same forms. The order of the creation of various things, (*viz;* heaven, earth, plants, animals and men) as described in the Zendavesta (छन्दो व्यवस्था) is substantially the same as given in the Yajur Veda.

Zoroastrian account of cosmogony :—In the *first* period heaven was created; in the *second*, water ; in the *third*, the earth; in the *fourth*, the trees ; in the *fifth*, the animals ; and in the *sixth*, man.

The Zoroastrian account of cosmogony is essentially in accordance with the researches of physical science, which have established that the formation of nebulous mass was the first stage in the creation or more accurately speaking evolution of the universe ; that it was in snbsequent stage that our planet was detached from the whole mass and formed into a separate globe ; and that plants, animals and men were then formed in successive ages, one after the other.

The Yajur Veda also describes the creation of the Universe in the same order. See Yajur Veda Ch. 31 verses 5, 6 and 9.

"Then a shining (or nebulous) mass was produced. This shining mass was governed by the Supreme Spirit. Subsequently from this mass were seprated the earth and other bodies and so forth." Virat विराट् is derived from वि+राज् to shine and therefore it means a shining mass. It will be seen that the Zoroastrian account is more consistent with the Vedic account. The Parsi doctrine was derived from the Vedic one. For which see the Zendavesta. (Zoroaster speaks of an old revelation which could be no other than the Veda). He exhorts his party to respect and revere the Angira, the Angiras of the Vedica hymns and so forth. Compare the Gathas (Zendavesta) Yasna XL, VI. 6 and Yasna XVIII.

Buddhism on the Riddle or Problem of the Universe

Buddhism which does not believe in a God or Creator, cuts the Gordian knot by simply denying that this world has ever had a beginning or will ever have an end. According to it the universe has existed just as it is, from all times and will so continue to exist for all eternity. This view, however, is quite erroneous. We have proved above that science totally explodes this theory of Buddhism and supports the Vedic doctrine of the formation of the Universe.

Judaism, Christianity and Mohammedanism on Cosmogony Or the Origin of the Universe.

The idea that the Universe is the first and the last of its kind is purely a Jewish idea, and forms a distinctive feature of Judaism, and the two great religions founded upon it, *viz.*, Christianity and Mohammedanism. Again, the belief that this world was created out of nothing by a fiat of the Almighty is also borrowed from Judaism by Christianity and Mohammedanism. Mosaic account of cosmogony :—

On the *first* day heaven and earth were created, on the *second* the firmament and waters ; on the *third*, dry land, grass, the birds and fruit trees, on the *fourth*, lights, the sun, the moon, the stars ; on the *fiifth* moving creatures, winged fowls, great whales ; on the *sixth*, living creatures, cattle, creepers, beasts, man. See Genesis I. 1—29.

The Bible says that light was first created, and then the sun, moon, stars, etc. God rested on the seventh day. Apart from the unreasonable and unscientific character of the hypothesis that something can come out of nothing, and be again reduced to nothing, the supporters of this theory have to be confronted with many knotty questions, which are answered by their *"mysteries"*. But is not *mystery* a word which helps to cover so many weaknesses in a system of religion ?

The Age of Creation (Including Man).

Let us make a few remarks on this part of the question (subject). In the first place let us have recourse to science (especially Geology, Anthropology, and Astronomy.) The Geologists show that the superficial consolidation of the globe could not have occurred less than 20 million years nor more than 100 million years, since the earliest form of life appeared upon the earth and the oldest stratified rocks began to be laid down. All this refers to our globe according to the science of Geology. The proof of the existence of man in former geological periods is not to be sought for in the occurrence of his own bodily remains, as in the case of other animals. His bones are indeed now and then to be found but in the vast majority of cases his former presence is revealed by the implements he has left behind him, formed of stone, metal or bone. The high antiquity of the deposits of the fragments of the river gravels is beyond doubt. They have yielded the remains of many Mammals, some of them extinct (*e. g.*, the mammoth an extinct species of elephant of enormous size and covered with dense shaggy hair, the remains of which are found in Siberia and elsewhere), together with the flint flakes made by man. That man was in existence with these extinct forms is shown both by the association of his flint weapons with their remains and by the discovery of a tusk or the mammoth with an admirable outline of the animal carved upon it. This valuable relic with bones of the reindeer and stag admiraylb sculptured into likeness of these animals, was found in one of the caves of Perigard in Central France. There is evidence to show that this sort of huge elephant existed in Britain befoer, during and after the glacial period. Some of the beasts and undoubtedly men migrated from Central Asia to Europe. The period of migration must have been long. Hence the date of men in Asia must be much older than the date of men in Europe.

Thus the man was at least co-eval with what is called the ice age in Geology. All this goes to prove that the theory of creation given in the Book of Genesis (in the Pentateuch of the old Testament) is exploded by science. The science of Geology concludes that our planet with its animal organism including man, etc. was in existence hundreds of thousands and millions of years ago. On the contrary, the commentators and annotators of the Bible assert without foundation in experience and demonstration that the creation of the Universe took place within the incredibly short space of time, 6000 or 7000 years. But now let us see what Anthropology has to say on this dispute. The word Anthropology denotes the natural history of mankind. In the above paragraphs, the science of Geology has acquainted us with the probable dates of the creation of our globe including man. What the science of Anthropology on the point has to say is "on the whole the scheme of Archbishop Usher, who computed that the earth and man were created in 4004 B. C. was the most popular. It is no longer necessary, however, to discuss the chronologies on which it is founded, in as much as new evidence has so changed the aspect of the subject that the quasi-historical scheme of the last century would not be maintained by any competent authority of any school." Geology has made it manifest that our earth must have been the seat of plant and animal life for an immense period of time, while the first appearance of man, though comparatively recent, is positively so remote, that an estimate between twenty and a hundred thousand years may fairly be taken as a minimum. There is now evidence generally accepted by geologists which carries the existence of man back into the period of the post glacial drift, in what is now called the Quaternary Period.

The reader may be taken still farther back to early man and his place in the Tertiary Period, the Eocene age, the Miocene age, and the Pleiocene age. The formation of continents and their detachment from each other in by gone ages can be proved from Physical Geography and Geology. The first part of the Tertiary Period is the Eocene, or new Dawn age, at which time Britain was connected with North America by a continuous tract of land forming part of a great continent extending north and west to America by way of Iceland and Greenland, and to the North-east it was continuous with Norway and Spitzburgen and joined on the South-west to the Western parts of France. This great North-Western continent or Northern Atlantic, existed through the Eocene and Miocene ages and was finally broken up by the sub-mergence at beginning of Pleiocene Age. In the Pleiocene period the Celebes and New Guinea were connected with the mainland. That there were men living in those ages, may be proved from Geology, etc. Astronomy will verify the results obtained by the Geologists and Anthropologists. It proves that cycles and ages have gone by since the creation of the Universe including our globe, including the creation of man on it took place.

N. B.—We have not used the word creation in its Biblical sense of making something out of nothing, because the word creation and annihilation are unknown to the Vedas and modern science, but in the sense of transformation. This will be seen from the astronomical table of eccentricity as calculated for different epochs from 11,00,000 years before the Christian era till 1850 A. D., chiefly by W. James Croll but partly from Levernier and Stene.

Years B. C. Years A. D.	Eccentricity of Earth's Orbit	Longitude of Perihilion.
11,00,000 B. C.	0.0303	54.12′
....	....	....
1850 A. D.	0.0760	100.22′

This table proves that our planet was in existence 11,000,00 years ago.

Another important point in Astronomy is the Nebular Hypothesis that the bodies composing the solar system once existed in the form of a Nebula from which when condensed by refrigeration (the process of cooling) the planets were constituted, the main body forming the sun. Nebula is the name given to celestial objects resembling white clouds, in many cases resolved by the telescope into clusters of stars, though many nebulae consist of masses of incandescent (white or glowing with heat) gas. This hypothesis gives cyclic periods, or ages in round numbers (hundreds and thousands of millions of years) for the creation of the universe (the planets, moons, stars, etc.)

Cosmogonic Speculations Founded on Tidal Friction.

The history of the solar system must be comprised to a period considerably less than a hundred million years. Though this is not the final and definite conclusion, it is nearer to the Vedic theory than the Biblical account of creation which gives to it only 6000 or 7000 years. All branches of Science, Geology, Anthropology, Astronomy, etc., must corroborate each other. A religion not in conflict with reason or common sense can stand the ordeal of modern science, and that religion is the pure Vedic religion, and its doctrine (religious, social, and scientific). But now let us return to our main point "the Age of the creation" in Indian Astronomy.

The sciences of the ancient nations which have come down to our times are founded on conjectures and traditions. But the claims of the Indians rest on a more solid foundation. We are in possession of the tables from which they compute the eclipses and the places of planets and of the methods by which they effect computation ; we have, in short, an Indian Astronomy committed to writing which represents the celestial phenomena with considerable exactness and which therefore could only be produced by a people far advanced in science. Some authors regard India as the cradle of all the sciences, particularly Astronomy, which they suppose to have been cultivated there from the remotest ages.

According to the Aryan Almanac based on the Surya Siddhanta and other Astronomical works 1960853072 years have passed since the creation of the Universe. On the observation of the sun's motion or rather the motion of the earth round the sun and the motions of the moon round the earth and the sun (Aryabhatta, Bhaskaracharya, etc.,) all divisions of time, seconds, minutes, hours, days and nights, years etc. are based. The Aryans calculate four cyclic periods of time, what they call yugas, *viz.* the Satya or Krita Yuga of 1728000 years ; the Treta Yuga of 1296000 years, Dwapara Yuga of 864000 years, and Kaliyuga of 432000 years. The four Yugas together comprising 4320000 years form one Chaturyugi. The seventy-one Chaturyugis of 306720000 years are called one Manwantara. From the creation of the Universe to its dissolution there are fourteen manvantaras. Six of them have passed away and this is the seventh one progressing. There are 2333226990 years more to pass for dissolution of the Universe. One thousand Chaturyugees are equal to one Brahmadina.

It is called a Brahmadina because Brahma (God) has named the duration of creation Brahmadina and duration of dissolution Brahmaratri. There have been numberless Brahmadinas and Brahmaratris. See the Rig Veda—

सूर्यचिन्द्रमसौ घाता यथापूर्वमकल्पयत् मं० १० सू० १९०See Manu. Ch. I, Yajur Veda Chapter 15, Mantra 65 and Shatapatha Brahamana, Kanda 7, Chapter 5 see also the Nirukta (Parishishta.)

The Philosophy of cosmogony had nowhere engaged abler intellects than in India. The ancient sages have to a great extent solved the mystery more satisfactorily and scientifically than the savants of Europe and America. But the period covering an immensity of time staggers imagination, and a comparative analysis with the evidence forthcoming from a study of the earth's crust and its strata and the fact disclosed by Aryan researches fit nicely into the blank nitches left unfilled by Geology. According to the Surya Siddhanta we find it laid down that immediately with the advent of Brahma (God's will) on the scene, the work of creation did not commence, the fiat of a personal creator's order. "Let the water recede and land appear," and so on after that fashion is never allowed here. (See the book of Genesis of the Old Testament). The Brahmadina (ब्रह्मदिन) up to the 100 years of Brahma is a long account of evolution as understood by the ancient sages. There is a marked difference between the Vedic account and the account given in the Bible about the creation of the Universe. The former conforms with science in its different branches and the latter dogmatises that it is a period of only 6000, or 7000 years that the world was created, (out of nothing). This theory has most probably induced the western savants to bring all dates within that period. Happily all this is laid aside and the truth must prevail. Biblical theory is demolished by science and the Vedic truth is corroborated by it. Although all points are not settled by Science (Geology, etc.,) it will take years to settle them all, yet the movement is in the right direction and we hope scientists will, at last, come to the conclusions of Vedas by devoting their serious attention to the study of the Vedas in accordance with the method and curriculum laid down by the ancient sages for our guidance.

Monogenism and Polygenism

Another point to be noted in the disputed battle-ground of Anthropology is the *rival* schools of Monogenists and Polygenists. The one has claimed that all mankind is descended from an original stock and generally from a single pair. The other has contended that there were several human beings in existence, appearing on the surface of our globe simultaneously. All the Semitic authorities may be appealed to mostly on the side of monogenists, as recording the descent of mankind from a single pair. On the other hand, the pure Vedic theory of the appearance of several human beings may be appealed to exclusively by the polygenists. The theory of the monogenists, that all men descended from one pair, is discarded by most scienitsts in favour of the Polygenists that men are descended from several persons created simultaneously. Though these points are not fully settled by science let us see what the Vedas have to say on them.

The Yajur Veda Ch. 31, V. 9. plainly points out that in the beginning many men and women were made by God. Besides, they were not created as infants or children but as youths, because had they been made mere infants, who would have brought them up ? Neither were they made aged, because then there would not have been Maithuni (copulation) creation.

Conclusion

The salient points to be taken note of are :—

The synthetic method of treatment of subjects in the Vedas is a description of religion including philosophy and a brief survey of scientific truths. It was in after ages that the ancient sages dilated upon what was already contained in the Vedas and wrote on Grammar and the other Angas and Upangas. There are four Upavedas—books on Arts and Sciences, Medicine, Mechanics, etc., treated analytically.

Next the reader will mark the chronology of the six principal religions.

The most important point to be noticed is that there are mental phenomena which must be studied not in physics but in metaphysics. Physical Science goes so far and no further. Where western science ends, Eastern philosophy begins.

The first point to be studied by a student of religion and science is cosmogony including the age of man on this earth. The opinions and theories of all the chief religions of the world are given on the point and the critic will see that the Vedic theory is in consonance with science. The Vedas and science were never sworn enemies, but faithful friends, assisting erring man in his onward march to the goal which all of us endeavour to approach, and to serve and promote the noble cause to which many of us are wedded.

There can be no beginning and end of the world in the Biblical sense of the word. Just as day is preceded by night and night is preceded by day, or day is followed by night and night is followed by day, that is to say, the succession of light and darkness is constant ever since time began, so creation is preceded by destruction, destruction is preceded by creation or creation is followed by destruction and destruction is followed by creation, that is to say, the rhythmic cycle of the world proceeds with regularity and constancy from all eternity. There is neither beginning nor end of it. The beginning and end of creation and destruction are like those of the day and night. Just as the Supreme Spirit, the individual souls and the primordial matter are the three substances eternal by their nature; so are the creation, preservation and existence of the world unbeginning in virtue of their succession. The world was not visible and known in the time of cataclysm and remains invisible and unknown from the commencement of destruction to the time of re-creation. The Supreme Being existed before the creation of the world, which was in the beginning hidden in the chaos. God's design brought forth this visible world for enjoyment of individual souls in accordance with their former deserts. There are two causes of the world, *viz.* the *Nimitta;* efficient and *Upadana;* material. God is efficient and matter is the material cause of the world. If God is the material cause of the world, as Pantheists affirm, He will be changeable and subject to decay. There must be distinction between God and matter—between something spiritual or immaterial and conscious and something material and unconcious. A mere mechanical theory of evolution, materialism, fatalism atheism etc., which do away with the necessity for a Divine creator (maker) and Disposer of events, are not sufficient to account for the whole drama of the Universe. We must admit the fact of a spiritual growth side by side with the physical evolution. Spirit and matter are the same substance and identical, or the cosmos is evolved from Brahman (God) or the soul and its attributes are nothing but something evolved from inert matter or blind atoms are theories chimerical and beyond comprehension and reason. For the solution of these questions and other problems of life we must resort to the Veda—the perennial source of laws, physical, mental and moral.

Now let us finish this entrancing subject with a prayer as in the Brihadaranyaka Upanishad :—

"From the Unreal lead me to Real ; From Darkness lead me to Light, from Death lead me to Immortality."

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Gentlemen

Gentlemen ! know your glory. When God created man he was neither a child nor an old man, but was a youngman. Because only youngmen can build a nation.

Today the world is going through a crisis. Bribery, treachery, adultery etc. are prevalent in the society. Have a firm determination to root out these evils.

Be good. Do good. Be a man of action and high character.

—Acharya Jagdish Vidyarthi,

A Critical Estimate

Dr. BHAWANI LAL BHARTIYA,
M.A., Ph.D.

Prof. Maxmuller

THE beginning of the indological learning in West, particularly in Europe should be considered from the day when Sir William Jones, a Supreme Court Judge of the East India Company introduced Sanskrit language and literature to the people of West through the translation of the Bhagvad Gita, Shakuntala--the famous drama of poet Kalidas and the laws of Manu. Afterwards, the renowned scholar of Germany Prof. F. Maxmuller devoted whole of his life in the study of the Vedas and at the same time in editing and publishing their different Samhitas.

Maxmuller was born in the year 1823. He took his early education in Liepzig, a city of Germany. He met in Berlin Franz Bopp—a famous philologist. Then he went to Paris where he worked for some time with esteemed Vedic scholar Buornaf. Roth and Goldustakar were his contemporaries who had earned their names for Vedic scholarship. From Paris, he went to England, where he made Oxford as his centre of activity. He passed fifty years of his remaining life there.

The monumental work of Maxmuller in the field of Vedic learning was the translation into English of the great commentary of Sayanacharya on the Rigveda and publishing it in six big volumes. Its first edition was published in the year 1873. He also published the Pratishakhyas in 1856-69. He edited the Sacred Books of the East series under which many important books on Religion, Philosophy and Metaphysics were published. Lectures delivered by him under Gilford and Hibert were also published in five volumes and a collection of miscellaneous articles was out bearing the name 'Chips from a German Workshop'.

Before we enter into the criticism of his works, it is necessary for us to find out the underlying idea and motive which caused our Western friends to start their Vedic studies. In this connection I would like to quote Maxmuller's own words. He says, 'I maintain that for a study of men, or if you like for a study of Aryan humanity, there is nothing in the world equal in importance to the Veda. I maintain that to everybody who cares for himself, for his ancestors, for his history or for his intellectual development, a study of Vedic literature is indespensable.' But one should not be satisfied with this praise of the Vedas alone. There was one more motive behind the study of Western scholars which we cannot ignore.

There was the difficulty of the publication of Maxmuller's translation of the commentary on the Rigveda by Sayana. There was no one to publish a voluminous book containing more than six thousand pages. It was thought that not even one hundred copies of the book might fetch a sell in the market. At last on account of the efforts of Prof. H.H. Wilson, the Directors of the East India Company agreed to publish the book. The words in which the resolution was passed by the company Directors clearly show their intention in patronising Indian literature and learning. The resolution runs thus : "The work is in a peculiar manner deserving of the patronage of the East India Company connected as it is with the early religion, history and language of the great body of their Indian subjects."

The above quotation is sufficient to prove that the motive of East India Company Directors in publishing Prof. Maxmuller's work was not full of honesty. The Directors believed that it is better to publish the book of these native Indians who are governed by them, so as to give them a clear idea of the habits, ideas and character of those Hindus who are their subjects. This was the imperialistic feeling behind the publication of the Vedas and Vedic commentary by Maxmuller. Explaining the motive of the Vedic studies, Maxmuller has again stressed that by studying the Vedas we shall feel the importance and sobriety of our Christain religion in a better way. In one of his lectures he said, 'We shall learn to appreciate better than ever what we have in our own religion. No one who has examined patiently and honestly the other religions of the world can know what Christianity really is or can join with such truth and sincerity in the words of St. Paul' 'I am not ashamed of the Gospel of Christ.' The Vedas by Maxmuller P. 42.

Thus it is proved fact that the Vedic and Sanskrit studies of these Western Scholars were neither impartial nor without prejudice. Having kept in their minds the sublimity of the teaching of Christ, they started the studies of the Indian scriptures. A great and reputed scholar like Maxmuller is no exception to this. When they have this preconceived notion in their mind that christainity is the best of prevailing religion and we have to study the principles of other religions only to prove the greatness and sublimity of christianity, we can very well judge that they cannot do justice to the Vedas.

Besides this, Maxmuller has adopted different methods of studying the Vedas and other Aryan scriptures. On the other hand the orthodox methods of Vedic studies are quite different from that of Western methods. Western scholars mainly depend upon the theory of evolution as propounded by Charles Darwin in solving the riddle of this Universe. At the same time they adopt philological methods and the principles of comparative mythology in dealing with the hymns of the Rigveda. Although these scholars have accepted the important role of Sanskit in the philological studies and comparative study of the languages of Indo-European family, still they do not agree with the theory propounded by ancient Indian Grammarians that Sanskit is the mother of all Indian (Aryan) languages. On the other hand they say in the words of Maxmuller : "The religion of the Veda is not the source of all the other religions of the Aryan world, nor is Sanskrit the mother of all the Aryan languages, as compared to Greek and Latin, is an elder sister not a parent.' The Vedas P. 26.

These so-called philologists have not only under-rated the important role of Sanskrit, but have also invented a so called pre-historic Indo-European language. One of them has tried to invent the imaginary alphabet of this language and has also written a story of a sheep and a horse. To some extent, knowledge of comparative mythology is also helpful in Vedic studies. For example, it is a proved fact that Vedic Gods have changed their names and forms in Greek and in Hindu mythology. Vedic द्यौस् पितर became the Zeus Pater of Greek language and ultimately it became as Jupiter the king of Greek Gods. So also the Vedic Soma, Asura and Mitra (सोम, असुर, मित्र) were changed into Zenda Avesta of the Parsis as Ahur, Home and mitra but Western scholars like Maxmuller and MacDonell have exaggerated this fact to the other extent, and the same is highly objectionable. That is why Swami Dayananda, the greatest of the Vedic Scholars of modern times has criticised the Western methods of Vedic studies. In his magnum opus Satyarth Prakash he has aptly said about Maxmuller and other European scholars—"The impression that the Germans are the best Sanskrit scholars and that no one has read so much of Sanskrit as Prof. Maxmuller is altogether unfounded. Yes, in a land where lofty trees never grow, even Recinis Comnumis (एरण्ड) the common castor oil plant may be called an Oak. The study of Sanskrit being almost non-existent in Europe, German scholars like Prof. Maxmuller who have read a little Sanskrit may have come to be regarded as the highest authority in Germany but compared with India the number of Sanskrit scholars in that country is very small."

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Vedas are the Scriptures of True Knowledge

—Dr. S.C. SEN GUPTA

Treatment of Cancer

THE technical name for the Cancer is CARCINOMA, in contradistinction to other malignant growth such as, SARCOMA, ENCHONDROMA, etc. The latter are somewhat similar, though slower growing Neoplasms but like Cancer they are malignant and tend to produce death from exhaustion, or infection.

There are several varieties of this dreadful disease. Some are superficial or deep, hard or soft, some are more rapidly growing and others are slow in growth and development.

Rapid growing cancer is self-exuberant, and fungoid with a tendency to ulcerate and bleed. In different kinds there may appear different symptoms. The medical men have named these symptoms in different classes. But actually according to Ayurvedic system they are the results of one disease and the disease is, *impurity of the blood.*

Cancer may appear in a large variety of forms and in all parts of the body. It is most dangerous however when one or more of the vital organs are attacked. The character of the symptoms may change as the disease progresses. But at first what may appear to be a simple growth may change into a malignant excrescence. The symptoms of Cancer are materially influenced by location of the growth.

The use of MANSARB BUDDHANTAK, an Ayurvedic herbal product, is for complete removal or destruction of all Cancer cells.

There are evidences that one in every two patients could fully be cured if all the available knowledge about the disease could be fully applied. Whether the Cancer is located in the stomach, breasts, uterus or elsewhere, the treatment is almost identical in all cases. The only difference is that it might be desirable to stimulate the circulation in the affected part by hot and cold application.

Cancer cells are different from the normal cells and these cells constitute foreign matters which have nothing to do in making the body. Therefore these rejected living matters must die out as they cannot draw sustenance from the human body. So the treatment of Cancer depends upon causing death of the Cancer cells which the body has generated.

Care should be taken to prevent complications such as heart attack, shock, blood poisoning, kidney troubles, anaemia, emaciation and weakness, with the help of other injections such as Swarna Munga, Amrita and Hridrogantak, etc.

The change in the cell structure or metabolism, can be brought about by fasting. In the law of metabolism, or breaking down of the cell structure and rebuilding it with new material, we have not only the whole theory of exercise but the basis for the theory of fasting. There need be no fear of evil resulting from the fast except in the case of patients of tuberculosis and wasting diseases. There is a great difference between fasting and starving. Fasting is a therapeutic measure and a curative agent and is quite a different thing from starvation, whereas the latter deprives the bodily tissues of nutriment which the body requires.

Fasting is the most effective method by means of which the body is cleared of its corruptions, as much as fasting permits. The fasting helps the effete material already accumulated to be disposed off, and at the same time allows no introduction of the new material into the body.

The disease is really not confined to the organ itself where it manifests ; it is simply the sign of the disease. The disease is in the blood. Therefore the proper way of treating the diseased organ is to remove the impurities from the blood to make the vital fluid so virile, so full of health and strength that the poison will be flushed out and recovery then will be complete and definite. The poison, the inflammation and soreness are caused by the impurities of the blood.

Blood may be made impure in thousand ways, but in brief it may be stated that various organs that have to do with the making of the vital fluid have certain functions to perform. If they are interfered with improperly, work is imperfectly accomplished. This results in retention in the blood of certain poisonous or destructive substances which should not be there.

A study of physiology tells us that every part of the body except bones is virtually a fluid composed of millions of tiny cells which do their work and die. These dead cells (or the effete matters of which they are composed) are removed and eliminated and new cells are brought to replace them by means of the still thinner liquid that we call blood. Blood is thin or thick and flows through the body phlegmatically according to its fluidity and vigour possessed by the particles of which it is composed. The life or vigour is supplied by the blood, the oxygen of air, and sunlight, but the supply of water depends upon the food we eat and water we drink. Hence it is important that we give to the body a sufficient quantity of pure water in order to keep the blood in its normal fluid condition and eliminate the disease-producing effete matters. Water is the great solvent and is of an inestimable value as an aid in eliminating wastes and poison through both kidneys and skin.

For accomplishing the elimination of the foreign matter, accumulated wastes or poisons which are the causes of the disease, local packs of both hot and cold are useful by way of controlling the circulations locally and for the purpose of relieving pain. Sometimes cold will be found more soothing for actively accelerating the circulation. The alternate application of hot and cold compress or water is most effective of all.

The stimulation of the spine will be of great assistance to a cancer patient. Benefit will be secured from the simple use of the hot towel applied to the spine for 5 minutes to be followed by cold application instantly within a duration of 3 seconds, when the patient is too weak to endure extensive movement.

Elimination should be the keynote upon which the treatment is based in Cancer thereby accomplishing the purification of blood as rapidly as possible. Any effective means of increasing the vitality of the body should be adopted. The successful treatment of Cancer in nearly every case depends largely upon building increased vitality and attention must be given first so as to accelerate the activities of those organs that carry from the body the poisons or foreign elements which are the usual cause of symptoms in the disease.

The diet of meat, eggs, cheese, milk and salt is omitted ; using mostly fruits, vegetables specially almonds, grapes honey, lettuce, bran (Chowkar) is advocated. *Salt is to be aviod-ed in any diet.* Bowel should be cleared every day. Rest is important.

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A stare that is fit for the wall is not left in the way.

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No one should be content with the personal well being, but he should look for his welfare in the welfare of others.

—Swami Dayananda
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—**Dr. D.S. Triveda**

Qutab Minar or Vishnudhvaja

EVERY visitor to Delhi, whether Indian or Foreigner, makes it a point to see the great tower at Mehrauli. But it is yet a mystery as to what this great minar is and who built it ? Why it was built and when it was built ?

The common belief is that it was built by Qutbuddin Aibak, the first king of the Slave Dynasty as a victory tower to commemorate his conquest of India and the tower was called Qutab Minar instead of Qutbuddin Minar in its abbreviated from. But Qutbuddin was never the conqueror of India and there is no record that he ever built it. Besides, he ruled only for four years (1206-1210 A.D.). It is hardly possible to build such a great tower within such a short period especially when he was so new and strange to the country of conquest and ever in the midst of struggles.

PERSIAN HISTORIANS

Opinions are divided as to who built this tower. There are at least ten claimants to it. Ibn-Batuta (1333 A.D.), an African traveller, says that it was built by Kaikubad, grandson of Balban. A few Persian historians Abul Fida (1275-1331 A,D.) Shamsi Shiraj and Amir Khusro (d. 1324 A.D.) ascribe it to Iltutmish, the son-in-law of Qutbuddin. But according to Tarikh-i-Firoz Shahi it was built by Mohammed Gauri.

Some modern historians attribute its construction to Qutbuddin. Others say that its basement was built by Qutbuddin but it was completed by Iltumish. Another opinion is that Iltutmish built it after the name of a saint Khawaja Bakhtiyar Qutbuddin Kaki of Ush in Afghanistan although he refused the Emperor's offer to become the high priest of Islam. The king wanted to kill two birds with one stone. But there is not even a word on the Minar about the saint.

INSCRIPTIONS

There are 16 Arabic and Persian inscriptions on the Minar in Toghra script, viz. two of Mohammed Gauri, five of Iltutmish, and one each of Qutbuddin, Firoz Shah Tughlak, Sikandar Lodi, and the Engineer Abul Fazal Mali besides the four texts from the Quran. There are 29 inscriptions in Brahmi script in Hindi and

Sanskrit on it. One of them an inscription of Govindapala Bhojapala belongs to VII century on palaeographic grounds. In these inscriptions Malikadin (=Qutbuddin ?), Alauddin Khilji (1296-1316) and Mohammed Tughlak (1325-51) claim it as their victory tower. A slab with some Brahmi script on one side and an Arbic inscription on the othar fell down in 1954-56. It could not be replaced. Alberuni (1030 A.D.) perhaps refers to it and wrote a treatise on it. Firoz Shah calls it the palace of the Divine Creator (=the sun).

MAZINAH

The popular opinion is that it is the Mazinah of the mosque nearby to call the faithful followers of Islam to prayer in the mosque. But no mosque has ever an odd Mazinah or tower attached to it. It is always in pairs attached to the mosque as its integral parts. Besides a Mazinah should be always octagonal as the mosque at Madinah is. Besides, the voice from the top would be hardly audible below. And hence it can not be a Mazinah. Alauddin wanted to remove this defect by erecting its pair at an equi-distance from the mosque, the unfinished tower. The mosque and the Alauddin tower are both at a higher level than the Qutab Minar and hence the Minar must be anterior to these.

VISALADEVA

The Hindus believe that it is the tower built by Prithviraja, the last king of Delhi, so that his beloved Sanjogita might have a look of the river Yamuna before taking her meals daily. But the Prithviraja Raso no where refers to it and hence this tradition cannot be entertained. Kanwar Sain holds that it was commenced by Visaladeva (1151-63), a King of Ajmer, as a Jayasthambha (victory tower) to commemorate his victory of Delhi and the same was completed by Iltutmish. K.N. Prabhakar holds that it is an observatory built by Varahamihira, the court-poet of Vikramaditya of Ujjayini in first century B.C. But proofs are wanting.

27 NAKSHTRAS

Therefore, it is necessary to think deeply why it was built. There is a big mosque called Qubbat-ul-Islam (Prowess of Islam) near the tower. In the Persian inscription on it Qutbuddin says that he built the mosque in 1192 A.D. with the ruins of the 27 temples each built at a cost of 20 Lakhs. The Taj-ul-Mashir, a contemporary text, says that he decorated the mosque with the pearls and jewels of the 27 temples demolished. Even now there are 28 windows in the basement storey of the minar for light and air to pass. The 27 Nakshtras are well known in Hindu astronomy which are put at 28 by adding Abhijit to it for the sake of calculation only. The Ghazni and Samarakanda minars were built on the Delhi model by the Indian masons taken there as booty.

INCLINATION

It seems Qutab Minar was the main tower of the great observatory. It was built to study the solar system. The tower has an inclination of some five degrees to the south like the wall of the Mishra Yantra in the Jantar Mantar at Delhi. It is for this reason that the minar casts no shadow on June 23 at 1200 hours when the day is the longest in the northern hemisphere as Delhi is nearly five degrees to the north of Tropic of Cancer. The Minar is at Mehrauli. The words Mehara in Persian and Mihira in Sanskrit both mean the sun. Mehrauli is perhaps the corrupt form of Mihiravali which means the constellation of stars or the suns. The place was so-called because there was an observatory there.

The entrance door of the minar faces the north. No Muslim would have even the door of his latrine facing north. A sacred Islamic edifice always faces the Kaba at Mecca. Besides the Muslims always build their edifices on a raised platform unlike the Hindus who start from the very ground level. And hence it cannot be an Islamic building by any stretch of imagination. The minar has 12 sides to represent the 21 Zodaics and its seven storeys represent the seven days or the seven heavens above.

ARCHITECTURE

Art and Islam are poles apart. If a building is full of heavy art and Architecture it cannot be an Islamic building which is as a rule marked by simplicity. There is a mountain of difference in the art and architecture of its first three storey and the storeys above. Its star-shape resembles the old Hindu temples. According to C.V. Vaidya there is no doubt on architectural grounds that the minar is an old Kirtisthambha converted into a minar. The lower storeys are built very strongly of red sand stone whereas there are clear signs of mortars above and there are cracks in its upper ones.

TABLETS

There is an Iron-Pillar near the minar. It has three verses in seven lines in elegant Sanskrit in the Gupta Brahmi script. It records that the builder of this long and tall tower is no more in this world. Only his fame remains. He conquered Bactria after crossing the seven mouths of the Indus. He vanquished Bengal and the South Ocean still vibrates with his fame. He left the worldly body but his fame is not leaving the world. There was no other king of his equal prowess. The consensus of opinions now favours Samudragupta only, the Gupta emperor in Indian history to deserve such high eulogies. The Iron Pillar or the Vishnudhvaja tablet records the name of Chandra, lord of the earth. He was a devotee of Vishnu. His blooming face resembles the full moon. He built this tall tower of Vishnu. Chandra is equated with Chandragupta II, son of Samudragupta.

The Vishnu is one of the 12 Adityas. It means the sun. The word Dhvaja means a banner, minar or gumbaja. It would appear that there was an observatory with its 27 temples of 27

Nakshatras and the present minar was in its middle to help to study the movements of the constellations. There are detailed references to the construction of an observatory in the Siddhanta Shiromani. The Iron Pillar records the eulogies of its great builder who started its construction but it was completed by his son Chandragupta II, patron of Kalidasa, who inserted his own name in it as he completed it.

WHY QUTAB MINAR ?

The word Qutab means the Pole star, axis, or the centre. The Qutab numa used by the mariners on the high seas is well known. It always points to the north. The correct word is Manar and not Minar and it means the place of light. And, therefore, the word Qutab Manar means the Central Tower which shows the directions. And hence it may be asserted that the Vishnudhvaja is the ancient name of the tower. The Muslims translated the very name of tower which in course of time came to be known as the Qutab Minar.

Generally speaking it may be said that the Muslims in India built no building, of their own as they had no time and the succession was never a fixed law. They captured the Hindu buildings and temples which they could easily convert for their secular and religious purposes. This is true of almost all the sacred and secular great buildings now occupied by the Muslims and by their Rulers in the past. It is highly desirable that opinions must be revised after a thorough research on the question of all so-called Islamic buildings in the country ! Who would take up the challenge ? The Muslim rulers were brave gallants. They make no secret of demolishing the old Hindu buildings. But did not demolish the root and hence the truth is bound to come out.

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Lovers of virtue do not feel unhappy seeing the good at fault. It is only the unwise world that looks at the blot in the moon and delights.

—Subhashita

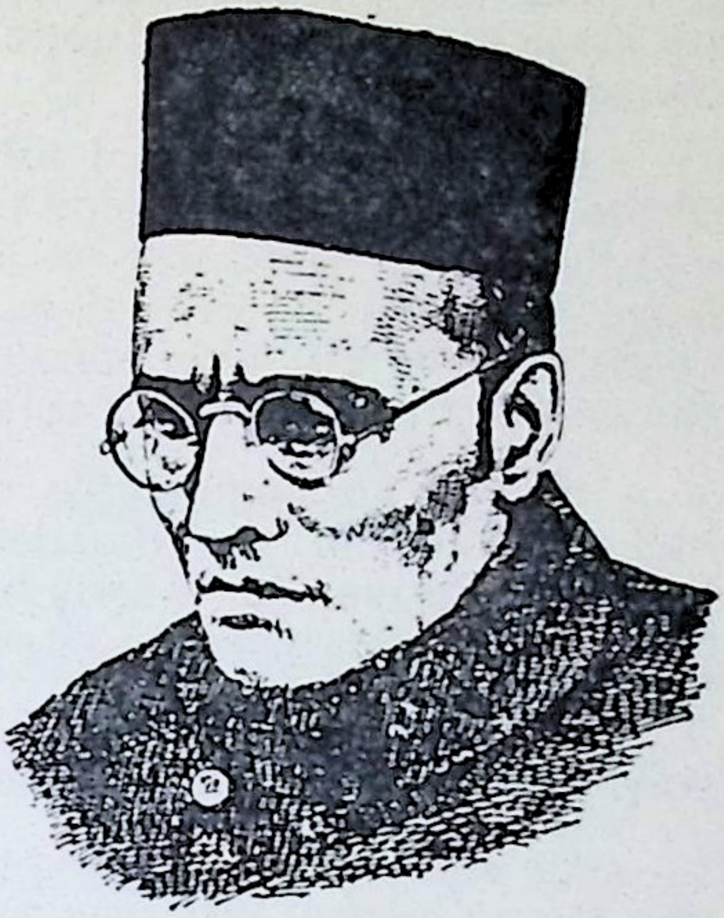
Education is not intended to make lawyers or clergymen, soldiers or school masters, farmers or artisans but men.

—Sir John Lublock

Blessed is the man, who has found his work, let him seek no other blessedness,

—Carlyle

HOMAGE—



AN APOSTLE
OF
FEARLESSNESS

—S. Ramakrishnan

(1883—1966)

Veer Savarkar

A shining symbol of India's idealistic and impatient youth, Swatantryaveer Vinayak Damodar Savarkar was one of those immortal sons of India, who sacrificed their all at the altar of Mother India.

Saturday, February 26, 1966, Death laid its icy hands on God's another favourate son, one of His choice gifts to mother India—Veer Savarkar. But there is no death for those who devote themselves to the service of their motherland selflessly and steadfastly throughout their lives.
—Editor

HE was a prince among revolutionaries, a renowned historian, gifted playwright, epic poet and a fiery orator. Like a Carlylean hero, he was verily great at many points. He was a Titan.

His name was a byword for breath-taking bravery, cool courage, dogged determination, dauntless daring and passionate patriotism.

He led a consecrated life. He was an inspiration alike to the young and the old. As Rajaji, the veteran freedom-fighters, five years older than the departed leader, has said: "Savarkar was my first revolutionary idol... when he gave up his law studies in London and declared rebellion against British rule, he caught the imagination of us all."

His proscribed book *The War of Independence* was a fount of inspiration to all patriotic Indians in the crusade for *Purna Swaraj*.

His life was a saga of suffering and sacrifice. He was one of the earliest to challenge the British rule in India. He audaciously flung defiance at His Britannic Majesty's Imperial Government in its own den—London—in the beginning of this century, when Britannia literally ruled the waves. He spearheaded the will of the nation into action.

He had to languish for over quarter of a century in prison, half of which in the dreaded cellular jail in Andamans. He tirelessly strove, for nearly half a century, amidst trying privations and terrible risks, to wrest freedom from alien oppressors.

As our Ex-President Dr. Radhakrishnan, in his inimitable way, described him, he was "a legend in his own life-time."

He stood for a united India. He was a staunch advocate of a strong centre. He was a sworn enemy of provincialism and linguistic regionalism, which he dubbed as "patriotism gone amuck".

He was happiest when, without prevarication and pusillanimity, in September 1965, India manfully took up cudgels to defend Her territorial integrity "come what may"; when our armed forces with their commendable constancy in a comradeship of sacrifice, endurance and daring, performed amazing feats of leadership, heroism, gallantry and valour, seldom surpassed in the military annals of the world and thus retrieved their glory and honour, sullied by the infamous NEFA debacle, in October 1962.

Typical of his temperament and the heroic mould in which he was cast, one of his favourite quotations was Thoreau's "Where there is a brave man, there is the thickest of the fight, there, the post of honour." His *mantra* was *abhaya*, fearlessness. His motto was *veerabhogya vasundhara*—this world is for the brave.

History will hail this redoubtable stalwart as an illustrious pioneer and as one of the foremost and bravest captains of India's struggle for freedom from foreign yoke.

Dedicated men and women are the finest flowers of humanity. He was dedicated to the very marrow; he was dedication personified.

This apostle of freedom this Messiah of Akhand Bharat, thsi hero of heroes, Swatantryaveer Vinayak Damodar Savarkar, has a place of honour among the *mahapurushas* and will ever shine as a resplendent lodestar inspiring generations to come and beckoning them to selfless service to the Motherland.

—PANDIT DHARMA DEVA

THE GLORY OF THE VEDAS

According to the unanimous opinion of all the seers and sages of India including the authors of the six systems of Philosophy known as the Darshana Shastras, the Vedas were revealed by the Omniscient God in the beginning of the human creation. The meaning of the word "Veda" is knowledge. It is derived from the root (विद्)(Vid) to know. By Veda we mean the knowledge given by the Omnipotent and Omniscient Lord of the Universe at the commencement of the human creation for the harmonious development and guidance of mankind. Just as worldly parents give knowledge to their children for their welfare, God Who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people. God is within and without all beings and things. The sages' hearts were pure and receptive and God inspired them with knowledge. On account of His Omnipresence and Omnipotence God does not stand in need of paper, pen or ink, nor does He stand in need of uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt the hearts of the sages in order to instil in them perfect knowledge. In the Vedas we find our individual, domestic, social, national and inter-national duties mentioned quite clearly for our perfect guidance.

As pointed out at the very outset, the glory of the Vedas has been sung by all the Dharmashastras or Smritis, the Shastras or Darshanas-the philosophical works of the mediaeval period.

Dharmashastras (Smritis) on the Glory of the Vedas :—

Manu the first Law giver after the Vedas has sung the glory of the Vedas in such un-ambiguous terms as 'वेदो ऽखिलोधर्मं मूलम्' Manu-smriti 2-6. The Veda is the source of all Dharma i.e. religion, morality, righteousness and good conduct. धर्मं जिज्ञासमानानां, प्रमाणं परमं श्रुतिः ।। Manu 2.3.

For them who want to acquire the correct knowledge of Religion, the Vedas are the highest authorities. Manu 12.99.

बिभर्ति सर्वंभूतानि, वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये, यज्जन्तोरस्य साधनम् ।। मनु० १२.९९

The Eternal Veda upholds all the beings (being their infallible guide). Therefore I regard it as the best means for their welfare.

In the Yajna Valkya Smriti on which mostly the present Hindu Law is based says :—

न वेदशास्त्रादन्यत् तु, किंचिच्छास्त्रं हि विद्यते ।
निस्सृतं सर्वशास्त्रं तु, वेदशास्त्रात् सनातनात् ।।

There is no greater shastra than the Vedas. All other shastras are derived from and are based upon the Vedas.

In the Atri Smriti, it is stated clearly that नास्ति वेदात् परं शास्त्रं, नास्ति मातुः समो गुरुः ।। Atri Smriti V.148

As there is no greater teacher for a child than his mother so there is no greater Shastra for any one than the Veda.

The Upanishads on the Vedas :—

The Ishopanishad on which all other Upanishads are based in the last Chapter of the Yajur Veda (Kanva Shakar or ascention), that is why the Upanishads are generally known by the name of the Vedanta, literally meaning the end or the last portion or doctrine of the Vedas. The authors of the Upanishads who were great sages and wisemen of God realization regarded the Vedas as Revealed Scriptures. In the Mundakopanishad 2, 14 it is stated :—

अग्निर्मूर्धाचक्षुषी चन्द्रसूर्यों, दिशःश्रोत्रे वाग् विवृताश्च वेदाः।।

"Fire is the head of Him (God) and His eyes are the Sun and Moon, the quarters His organs of hearing and the revealed Vedas are His voice." (Yogi Shri Aurabindo's translation P. 107).

In the same Upanishad we are told...

तस्मादृचः सामयजूंषि दीक्षा ।। (Manduk. 2..1.7.)

From Him are the hymns of the Rigveda, the Sama and the Yajur etc.

In the Brahadaranyopanishad which is the fourteenth and the last Kanda of the Shatapath Brahmana (which contains the exposition of the Yajur-Veda) it is stated...

एतस्य वा महतो भूतस्य निःश्वसितमेतद्‌यद् ऋग्वेदो
यजुर्वेदः सामवेदोऽथर्ववेदः ।।

(Brihadaranyakop. cp. 4.5.11).

i.e. the Rigveda, the Yajurveda, the Sama Veda and the Atharva Veda are the outpouring of the Supreme Being.

In the Aitareya Brahman (which contains the exposition of the Rigveda, it is clearly stated :—

प्रजापतिर्वा इमान् वेदानसृजत् ।।

God who is the Lord of the Universe created or revealed these Vedas.

Maharshi (the Great Sage) Vedavyas has said in the Mahabharat, while singing the glory of the Vedas :—

अनादिनिधना नित्या, वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी नित्या, यतः सर्वाः प्रवृत्तयः ॥
Mahabharat 12.232.24

i.e. In the beginning of the world Self-existent God revealed the Vedas which are Eternal and Divine. They are the sources or guides of all human activities. Six Shastras on the Vedas :—

There are six-shastras or systems of philosophy. All of them believe in the authority of the Vedas as revealed by God.

Gautama the author of Nyaya Darshan (logic) says :—
मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥

Nyaya Shastra by the sage Gautama 2.1.67. Wise Persons who observe truth in mind, word and deed have always accepted the authority of the Veda and that authority, therefore should be admitted. One has to uphold the authority of the Ayurveda and Mantras.

Kanada the author of the Vaisheshik Shastra also considers that the Vedas were revealed by God and have therefore the highest authority. He says :— तद्वचनादाम्नायस्य प्रामाण्यम् ॥ Vaisheshik Shastra 1.1.5 i.e. Veda being the Word of God, its authority is established.

The sage Kapila—the author of Sankhya Shastra who is erroneously considered to be an atheist also maintains :—
निजशक्त्यभिव्यक्तेः प्रामाण्यम् ॥ Sankhya Shastra 5.5.1.

The Vedas having been produced by His (God's) own power, carry their authority within themselves.

The sage Patanjali-the author of the Yoga Shastra says that by giving the knowledge of all things through the Vedas, God is the First Guru or Preceptor of all our fore-fathers.

स एष पूर्वेषामपि गुरुः कालेनाऽनवच्छेदात् ॥ Yoga 1.24

The most distinguished sage Veda Vyas the author of the Vedanta Sootras says :—

शास्त्रयोनित्वात्—God being the source of all Shastras i.e. the Vedas, they carry the highest authority in themselves and being the Word of the Eternal God, the Vedas are Eternal. Maharshi Jaimini-the author of the Meemansa Shastra says.

नित्यस्तु स्याद् दर्शनस्य परार्थत्वात् ॥ 1.1.18.

It (Vedas) is surely eternal because it is manifested for the sake of others. It exists for ever in its own right. Since there is no human author of the Vedic texts, there is no possibility of defects and so the non-authoritativeness of the Vedas is inconceivable.

Thus we find that the authors of all the Shastras are unanimous in holding the Vedas as revealed by God in the beginning of the human creation. No sane person can accuse these logicians and great philosophers of superstitious and blind belief. Therefore their unanimous verdict on the Revealation of the Vedas with strong and incontrovertible arguments must carry a great weight.

The Bhagavad Gita on the Vedic Revelation :—

The Bhagavad Gita which is one of the most popular books and which has been translated in almost all the important languages of the world on account of its popularity also sings the glory of the Vedas regarding them as Revealed by God.

Yogi Raj Shri Krishna tells Arjuna in the third Chapter :—

अन्नाद् भवन्ति भूतानि, पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ।।
कर्म ब्रह्मोद्भवं विद्धि, ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म, नित्यं यज्ञे प्रतिष्ठितम् ।। गीता ३.१४-१५ ।
Gita. 3.14.15.

All being are evolved from food, production of food is dependent on rain, rain ensues from sacrifice, and sacrifice is rooted in action. Know that good action has its origin in the Vedas and the Vedas proceed from the Indestructible God, hence the All-pervading Infinite is always present in the sacrifice. Christopher Isherwood's metrical translation of these verses may aptly be quoted here which is as follows :

Food quickens the life-sperm,
Food grows from the rain fall
Called down out of heaven
By sacrifice offered;
Sacrifice speaks
Through the act of the ritual
This is the ritual
Taught by the Sacred
Scriptures that spring
From the lips of the Changeless;
Know therefore that Brahman
The All-pervading
Is dwelling for ever
Within this ritual.'' Bhagavad Gita. P. 46.
or the song of the lord.

In the 17th Chapter of the Bhagavad Gita Shri Krishna says.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृताः ।
ब्राह्मणास्तेन वेदाश्च, यज्ञाश्च विहिताः पुरा ।। Gita 17.23

Om, Tat, Sat, this is declared to be the three-fold designation of the Absolute. At the beginning of creation, the Brahmanas and *the Vedas* and sacrifices were created by it.

(Gita Press Edition).

Isherwood's translation :—"Om Tat Sat; these three words designate Brahmana, by whom the Vedas and the sacrificial rites were created in ancient time." The Song of God. 1.119.

Mahatma Buddha on the Vedas :—

Mahatma Buddha who is erroneously considered to be an atheist opposed to the Vedas has stated in the Suttanipata 292.

विद्यां च वेदे हि समेच्च घम्मं ।
न उच्चावचं गच्छति भूरि पंजो ।।

संस्कृत छाया

विद्वांश्च वेदेः समेत्थय घर्मं । नोच्चावचं गच्छति भूरिप्रज्ञः ।।

He who attains true knowledge of Dharma or righteousness through the Vedas, attains a steady position. He does not waver. This shows Mahatma Buddha's very great regard for the Vedas. It also shows that the Mahatma, regarded the Vedas as the source of Dharma. Can such a believer in the Vedas be ever called an atheist ?

Lave-an Arabian Poet (170 B.C) sung the glory of the Vedas in the following manner in Arabian Verses which means.

"O blessed land of Hind (India) thou art worthy of reverence for in thee has God revealed True knowledge of Himself.

What a pure light do these *four revealed* books *afford to our mind's eyes like the charming and cool lustre of the dawn.* These four, God revealed upto his prophets (Rishis) in Hindi.

And He thus teaches all races of mankind that inhabit the earth.

Observe (in your lives) the knowledge I (God) have revealed in the Vedas, for surely God has revealed them.

Those treasures are the Sama and Yajur which God has preached, O my brothers revere these, for they tell us the good news of salvation.

The two next, of these four, Rig. and Atharva teach us lessons of Universal brotherhood. These two (Vedas) are the beacons that warn as to turn towards the Goal (Universal brotherhood)."

Guru Nanak ji and other Sikkh Gurus on the Vedas :—

Guru Nanak ji sang the glory of the Vedas regarding them as Revealed by God, as the following passages of the Granth Sahib clearly show.

ओंकार वेद निरमाये । गुरुग्र महला १ ओंकार शब्द ?

The Vedas were made or revealed by God.

हरि आज्ञा होए वेद, पाप पुन्नदिवारिया ॥ महला ५ शब्द १

The Vedas were revealed under the orders of God, so that human beings could distinguish between sins and merits.

सामवेद ऋग जजुर अथर्वंण, ब्रह्मे मुख मा इयाहै त्रैगुण ।
ताकी कीमत कीत कहनसकै, कौ तिउ बोले जिउ बोलाइदा ॥
महला १ शब्द १७,

Sama Veda, Rigveda, Yajurveda and Atharva Veda have been revealed. No one can evaluate their importance. They are inestimable and eternal.

ओंकार उत्पाती । चार वेद चार खाणी ॥ महला ५ शब्द १७,

Four Vedas are four treasures given by God.

वेद बखान कहहि इक कहिये, ओह वे अन्त अन्तकिन लहिये ।
वसन्त अष्टपदियां महला १ अ० ३,

How can one praise the holy Vedas? They are endless. How can their end be found?

(Extracts from Guru Granth Saheb-the Sikkh Scripture),

दीवा बले अन्धेरा जाई, वेद पाठ मतिपापा खाई ॥

As there can be no dark under the candle, so the study of the Vedas destroys all sinful thoughts of the intellect.

असंख ग्रन्थ मुखि वेदपाठ ।

Though there are numberless books, the recitation and study of the Vedas stands first in the order of merit.

Saint Kabir on the Vedic Truth :—

वेद कतेब कहहु मत झूठे, झूठा जो न विचारे ॥
ग्रह गुरु ग्रन्थ साहेब रण राग प्रभाती कबीर जी शब्द ३ ।

Do not say that the Vedas are false. Liars are those who do not try to understand the Vedas.

Jain Acharya Kumudendu on the Vedas :—

The Rigveda is eternal and the word of the Omniscient in the beginning. Various languages have been derived from it. The message of the Omniscient Supreme being (सर्वज्ञ देवं) is one and the same for the speakers of all languages. (Bhoovalaya Chap. 6 Verse 2. 6).

Dara Shikoh (Son of Shahjahan and elder brother of Aurangzeb) on the glory of the Vedas wrote in his Persian translation of the Upanishads. "After gradual research; I have come to the conclusion that long before all heavenly books! God had revealed to the Hindus, through the Rishis of yore, of whom

Brahma was the Chief. His four books of knowledge, the Rigveda, the Yajurveda, the Sama Veda and the Atharva Veda.

Dada Chanji B.A., LL.B.,D.Th. (A great Parsi-Scholar) writes in the "Philosophy of Zoroastrianism and comparative study of Religions."

The Veda is a book of knowledge and wisdom comprising the Book of nature, the Book of religion, the Book of prayers, the Book of morals and so on. The word "Veda" means wit, wisdom, knowledge and truly the Veda is condensed wit, wisdom and knowledge. The Vedas teach nothing but mono-theism of the purest kind." (The Philosophy of Zoroastrianism and comparative study of Religions. P. 100).

Some impartial Western Scholars on the Vedas.

Dr. Alfred Russel Wallace-co-originator of the Physical Evolution Theory wrote in "Social Environment and Moral Progress" strongly refuting the social and moral evolution theory. "In the earliest records which have come down to us from the past, we find ample indications that accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects, they differed from ours. The wonderful collection of hymns known as the *Vedas is a vast system of religious teachings as pure and lofty as those of finest portions of the* Hebrew Scriptures. It's authors were fully our equals in their conception of the universe and the Deity expressed *in the finest poetic language*."

"In it (Veda) we find many of the essential teachings of the most advanced religious thinkers." P. 13.

"We must admit that the mind which conceived and expressed in appropriate language such ideas as are everywhere present in those Vedic hymns, could not have been inferior to those of the best of our religious teachers and poets, to our Milton, Shakespeare and Tennyson." (Social Environment and moral progress by Dr. Alfred Russel Wallace. P. 14).

The Social Evolution Theory fall to the ground when as rightly asserted by Dr. A.R. Wallace—one of the originators of the Physical Evolution Theory that Veda admittedly the oldest book in the library of mankind contains the "essential teachings of the most advanced religious thinkers and it is a vast system of religious teachings which are pure and lofty." This is in fact, the best testimony to the Vedic Revelation Theory.

Nobel Prize Winner Materlink on the Vedic Ethics :—

Mr. Materlink. a nobel prize winner philosopher of Sweden, giving a few extracts from the Vedas and allied literature wrote in the great secret.

"Let us agree that this system of Ethics of which I have given I have been unable to give more than the slightest survey, while the *first ever known* to man is also *the loftiest* which he has ever practised.

(The Great Secret P. 96).

As for the primitive tradition, it is true that these affirmations and precepts are the most unlooked for, the *loftiest, the most admirable and most plausible that mankind has hitherto known*".

(P. 57).

This tradition attributes to the *vast reservoir* of the *wisdom* that somewhere took shape *simultaneously with the origin in man*— to more spiritual entities, to beings less entangled in matter".

("The Great Secret" by Materlink Prologue P. 6.)

This cuts at the root of the Social Evolution Theory. If the ethical and moral teachings of the Vedas which are admittedly the oldest books in the library of mankind, are also the loftiest, the most admirable and the most plausible that mankind has hitherto known, as rightly asserted by Mr. Materlink, then how can the Social Evolution Theory according to which the teachings of the oldest books should have been the most absurd and stupid stand ?

Count Leo Tolstoy on the sublimity of the Vedas.

Giving the world famous Tolstoy's views on the Vedas and the Upanishads, Mr. Alexander Shifman Research Scholar of Tolstoy Museum in Moscow wrote in his article entitled "Leo Tolstoy and the Indian Epics", published in several papers and magazine during Tolstoy century celebrations in 1963.

"Leo Tolstoy was deeply interested in ancient Indian literature and its great epics. The themes of Vedas were the first to attract his attention." Appreciating the profoundity of the Vedas Tolstoy gave particular attention to those cantos which deal with the problem of ethics, a subject which interested him deeply. He subscribed to the idea of human love which pervades the Vedas with their humanism and praise, peaceful labour. Tolstoy the artist was moreover delighted *with the poetic treasures and artistic imagery* which distinguish those outstanding Indian Epics. "He (Tolstoy) ranked *the Vedas and their* later interpretations-the Upanishads-with those *perfected works of world art* which have never failed to appeal to all nationalities in all epochs and which therefore represent true art."

"Tolstoy not *only read the Vedas, but also spread their teachings in Russia.* He included many of the sayings of the Vedas and the Upanishads in his collections "Range of Reading", "Thoughts of wisemen and others".

Two reverend gentlemen on the Vedas :—

Rev. Moris Phillip—a Christian Missionary in his well-known book named "The Teachings of the Vedas" strongly refuting the Evolution Theory writes :—

"We have pushed our enquiries as far back in time as the records would permit and we have found that the religious and speculative thought of the people was far purer, simpler and more rational at the farthest point we reached in the Vedic age than at the nearest and the latest."

"The conclusion therefore is inevitable viz. that the *development of religious thought* in India *has been* uniformly downward and not upward, deterioration and not evolution. We are justified therefore in concluding that the higher and purer *conceptions of the Vedic Aryans were the results of a Primitive Divine, Revelation*".

(The Teaching of the Vedas by Rev. Moris Phillip". P. 23).

This admission on the part of a Christian Missionary for the Vedas as Primitive Divine Revelation is very significant.

Prof. Heeren on the Vedas :—

"The Vedas stand alone in their solitary splendour standing as *beacon of Divine Light for the onward march of humanity*".

(Historical Researches by Prof. Heeren Vol. II. P. 127).

Mons. Leon Delbos--a French Scholar in the course of a paper read by him before the International Literary Association at Paris on 14th July 1884 declared unhesitatingly :—

"The Rigveda is the most sublime conception of the great high ways of humanity".

"Thoreau (An American Sage) on the Vedas :—

"What extracts from the Vedas I have read fall on me like the light of a higher and *purer luminary* which describes a loftier course through a purer stratum-free from particulars, simple, universal. The Vedas contain a sensible account of God."

(Quoted here from "Mother America by Swami Omkar P. 9).

★

PRAYER

Where the mind is without fear and the head
is held high
Where knowledge is free
Where the world has not been broken up into
fragment by narrow domestic walls
Where words came out from the depth of truth
Where tireless stribing stretches its arms
towards perfection
Into that heaven of freedom, my father, let my
country awake.

—Rabindra Nath Tagore

VEDA DHARMA SABHA

✓472, Church Street, Pietermaritzburg (Natal)

Establishment of Society... 1909.
Name of Founder:— Swami Shankeranand Sannyasi.
Number of Members at the time of Establishment:— 50.
Membership at Present :— 200.
Number of members of Working Committee; 25.
Names of Present Officials :—
Trustees; Pundit B. Bookhan. Pundit R. Bunwarie, Pundit S. Jugmohan Singh.
Pundit S. R. Doobay, Shri B. Sewpaul.

Hon:—Secretaries Joint. Sri Chanderpal Maikoo, and Sathanand Srigobin.

Treasurer :— S. Purmisar.

Vice-Presidents :—Sri G. M. Singh, Sri Dasrath Bundhoo, Sri S. K. Maharaj, Sri S. S. Purmisar, Sri Sunder Mohan,Sri R. S. Maharaj. Sri J. P. David, Sri Bharath Parag, Sri R. Sarupen,

Hon-Life Vice-President,

B. Sewpaul, Pt. R. Bunwarie, Pundit B. Bookhan.Sri A.V. Moodley, Dewanand Sarawan, T. Ramkalawon, Sri Mothiram Sewpaul, Sri S. Satyapal, Sri Chanderpal Maikoo, Sathanand Sreegobin, Pt. S. Jugmohan, Sri Harikishen Bhela, Sri P. Mohan, Sri H. Maikoo, Sri S. Sewpaul, Sri Bercha Bhugwan, Sri Ramsoodh Marrie, Bhojdutt Beharry Maharaj, Sri K.A. Singh, Sri S.H. Maharaj

Committe Members :—

Sri Ramesh Sewpaul, Sri G.R. Maharaj, Sri R.B. Maharaj, Sri Mohun Mungaroo, Pandit S. Dookran, Sri Harry Makhan, Sri S.B. Maharaj, Proffesor Simbhuparsad Patchay, Sri J. Ramdin Sri Maganlal Bookhan, Sri P.S. Satyapal, Sri L.M. Singh, Sri R. Dookran, Sri Ugresen Satyapal, Sri Beekram Satgoor,

Annual subscription-one Rand twenty cents yearly.
Means of Income :—Rent from Properties.
Weekly Satsang. YES
Day SUNDAY Time 9 a.m. to 10 a.m.

Name of Preacher, Pandit S. Jugmohan singh, Pandit B. Bookhan.

Conducting Servives Sri Chanderpal Maikoo and P. Srigobin,

Prachar Samithi :- Chairman Pandit S. Jugmohan Singh,
Secretary Bhojdutt Beharry Maharaj,

Average Attendance 100 and over

Brief History of Establishment :—

At the begining of 1908, there existed a Society called The GULJAR SABHA. There were some members of this society who were Arya Samajees :—The following members who believed in the principles of Arya Samaj, changed the Name of GULJAR SABHA to ARYA SAMAJ. Sri Late Padam Singh, Sri Gahi Singh, J. Patel, Gunpath Singh, Makan Singh, Bramdew, Bulaki, Pundit Bheekarie Maharaj, R.B. Maharaj, Gungadeen Jugwanth, Parbhoo Makanjee Charlie Nulliah, R.A. Moodley, D.K. Soni, and others.

When Swami Shankeranand Sannyasi arrived, in this Town, he saw the conditions existed-he discovered people following Mohurum. This he changed and brought Ram Rath and Krishna Rath, he discussed the matter with the members of the opinion as all Hindus believed in the Veda-therefore the Name to Veda Dharma Sabha, so from April 1909 (Veda Dharma Sabha was Born.

Present activities of the society—

(1) Hindi School for Children,
(2) Weekly Services,
(3) Celebration of Festivals, (done Jointly with Istree Samaj).
(4) Propagation of the VEDIC DHARMA.

The following members of the Sabha who are Preachers : Pundit R. Bunwarie, Pundit B. Bookhan, Pundit S. Jugmohan Singh. Who preach at the Local Prison. Hospitals, Mental Hospitals.

22. Hindi Patshala established in 1908.

Days Mondays to Fridays 1.45 p.m. to 5. p.m.

Std III and IV. write the papers set by Hindi Shiksha Sangh.

V. and VI. write papers Rastra Bhasha Samithi Wardha.
The School is affiliated to the Hindi Shiksha Sangh.
The Sabha is affiliated to the ARYA PRATHINIDHI SABHA (S.A.)

GENERAL. SPECIAL CELEBRATION. :—

1. Silver Jubilee was celebrated in the year 1934.
2. Golden Jubilee 1959.
3. Diamond Jubilee was celebrated in 1969.
   On our request the Arya Prathinidhi Sabha South Africa, invited Proffessor Satyaprakash (now Swami Satya Prakash Saraswati of Allahabad to perform the opening ceremony and to deliver a series of Lectures on our Dharma.

Hall. A Hall was built in the year 1935.

Late Kuppie Marrie laid the foundation stone and the official opening was done by Dr. Sarvapalli Radhakrishnan.

Veda Mandir.

The idea of building a Veda Mandir was first concieved by Late Sri F. Satyapal. The Temple cost Rs. 10,000. The opening was done by Pundit Nardev Vedalankar, on the 24th August 1958. In regard to the Vedic Temple the following made great Sacrifices, Sri F. Satyapal, Sri B. Sewpaul, Pundit S. Jugmohan Singh, Sri S. Satyapal, Pundit R. Bunwarie, Maharaj, Pundit B. Bookhan, Sri B.B. Maharaj, Sri G.M. Singh, Sri M. Sewpaul, Sri T. Baijoo.

Prachar Samithi.

This committee takes care of the weekly service. The following are the members of the Committee :—

Pundit S. Jugmohan Singh, R.S. Maharaj, B. B. Maharaj, R.B. Maharaj, C. Maikoo, Sreegobin, B. Bookhan.

Names. Founder Swami Shankeranandjee, Swami Mungala Puri. Pt. Lalla Ram, Pundit Rishi Ram, Pundit Gungaparsadji, Pundit Karamchand ji, Dr. Bhagatram ji, Prof Satyaprakash ji, Swami Gopaldas, and Swami Balakdas ji.

Arya Samaj.

In 1929 there was a move to change the name of the Veda Dharma Sabha to Arya Samaj. The general meeting convened for the purpose did not approve the idea. So about 20 members broke away from the Veda Dharma Sabha and in MAY 1929 ARYA SAMAJ PIETERMARITZBURG was formed. Headed by R.B. Maharaj, PRESIDENT.

F. SATYAPAL VICE Chairman,

R. Bunwarie and Late Muthray Pillay secretaries,

Treasurer G.S. Maharaj.

Members were, Ramroop Maharaj, V.D. Pillay, T. Baijoo, P.N.R. Naidu, T.V. Soobiah, T. Ramkalawon, Bachau Maharaj, Deosaran Bheekarie Maharaj, R.C. Pillay, Sunny Singh, Sewsuran Satyapal.

This Samaj did wonderful work. It bought a large plot of land on which the Vedic Mandir stands today. The SAMAJ was host to the BARODA GIRL GUIDES in P.M. BURG 1941, and Proffesor Yashpal of Yoga Institute Bombay. In 1941 the Arya Samaj amalgamated with the Veda Dharma Sabha with its assets.

●

—**B. N. Chobe**

Status of Shudra in the Veda

Manu (I. 23) gives the reason of the revelation of the Veda as Yajna (यज्ञसिद्ध्यर्थ). The idea of Yajna permeates the whole teaching of the Veda. The theory enunciated by the Veda is that Human life is in itself a yajna and at the same time it is a *Havi* (हवि) for that grand yajna that is going on in the universe. All human duties and obligations are based on this one fundamental conception. Rig. (X. 179. 1) says :

उत्तिष्ठताव पश्यतन्द्रस्य भागमृत्वियम् ।
यदि श्रातो जुहोतन यद्यश्रातो ममत्तन ।।

This mantra recurs as Atharv (VII. 72. I) 'Wake up and examine what seasonal gifts you have to render to the Omnipotent. If the *havi* is ready then render it to Him, if it is not ready then wait and let it ripen.'

यो ममार प्रथमो मर्त्यानां य: प्रेयाय प्रथमो लोकमेतम् ।
वैवस्वतं सङ्गमनं जनानां यमं राजानं हविषा सपर्यत ।।अथर्व १८।३।१३

This again refers to human life as a *havi.*

In the subsequent literature also the same idea of a yajna and a havi predominates. Here are a few quotations.

पुरुषो वाव यज्ञः । छां० ३।१६।१
यज्ञस्यात्मा यजमान: शरीरमिध्मम् । तै. आर. १।६४

'Human life is a continuous yajna' *Chhandogya Upanishad* (III. 16. I). 'The human soul is the sacrificer and the body is the *idhma*', *Taittiriya Aranyak* (I. 64).

In order to fulfil its ideal of yajna more completely the human life was divided into four stages—that of the *Brahmcharya*, the *Grahasth*, the *Vanprasth* and the *Sannyas*; and society was grouped into four, viz :—the Shudra, the Vaishya, the Kshatri and Brahmin. The brahmchari was the student, the grahasth the householder, the vanprasth, the forest-dweller and the sannyasi was the ascetic—thus creating groups of people devoted to study and research, for the acquisition and dissemination of knowledge respectively meant the brahmchari and the sannyasi, and the Brahmin all his life being dedicated to both of them, prevented commercialisation of knowledge and to put a strong barrier against the entry of every unemployed in the sacred teaching profession nothing could succeed better. The Dharamshastra as a living law survived many vicissitudes and that its adaptability still remains unimpaired is due mainly to the Brahmins. As Wigmore, after a study of all the great legal systems, in his masterly book the *Panorama of World's Legal Systems* notes no law can long survive unless it has a band of workers devoted to its study, research and interpretation. The Brahmins as scholars, jurisconsults and judges laid down the law. It was for the Kshatri kings to enforce it. Manu (VIII. 3) lays down the duty of the king as the chief executive officer of the State. The Vaishya constitute the trading and commercial class, the industrial magnates and the capitalists. The Shudra was the labour. Physical hard work demarcated shudra.

A glance at the list of Vedic seers will disclose that at least twentytwo of them are Kshatriya and at least three Shudras. The names of Aushij Kakshiwan (Rig. I. 116), Vasishtha (Rig VII.) and Kavash Eloosh (Rig X. 30.34) among the seers and of Mahidas Aitaraya the author of the first Vedic Commentary the *Aitaraya Brahmin* are familiar to every student of religion and Sanskrit literature. Of these Vasishtha was the founder of a family of Chaturvedi Brahmins that name their gotra after him

The Shatpath Brahman and the Brahadaranyak Upnishad both say that Brahmins were unable to carry on the work alone and hence Kshatriya and Vaishya were born and thus they recount that even these could not carry on and hence शौद्रं वर्णं प्रसजत् पूषणमियम् ।

(B.U.I.4.13) (S.B. XIV. 4.2.25)

'The profession of Shudra was created for the maintenance of society.' There could be no higher compliment to the Shudra in any literature sacred or profane. On the same object one may be referred to the Purush Sukta, a figurative description of the body politic.

ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

This mantra occurs as Rig. X.90.12, Yaju XXXI. II and Atharv XIX. 6.6. It lays down the duties of the professions and in a graphic way describes that the Brahmin is the face, the Kshatriya the arms, the Vaishya the abdomen and the Shudra the legs on which the society rests.

According to the Nirukta वृणा वृणोते: (२।३) the word varna indicates choice. The very idea of caste by birth is unknown to Vedas. That this description of the Purush Shukta is figurative can easily be grasped by a perusal of the Skambh Sukta (Atharv. XI. 7.20 and 32.34 in particular) and the Uchishta Sukta (Atharv. XI. 7) and (Yaju XXX. 5) तपसे शूद्रम् characterises the profession by intense physical labour.

The rights and duties of Shudras can only briefly be referred to here.

As the Purush Sukta indicates all the four professions are equal in status. Any doubts as to their legal standing are cleared up by the Rudra Sukta of Yaju (XVI). Here Rudra the Almighty, is shown as being present in every form and shape living or lifeless. The persons falling in the profession of Shudra are clearly mentioned in the following among other mantras :

1.	गिरिशन्त	(XVI. 2)	mountain climbers
2.	सूत	(XVI. 11)	driver.
3.	निचेरु	(XVI. 20)	domestic servants
4.	परिचर	(Do)	domestic servants
5.	गिरिचर	(XVI 22)	mountaineers
6.	क्षत्ता	(XVI. 26)	carpenter
7.	तक्षा	(XVI. 27)	
8.	रथकार	(Do)	
9.	कुलाल	(Do)	Potter
10.	कर्म्मार	(Do)	blacksmith
11.	निषद	(Do)	wild wanderer
12.	पुन्जिष्ट	(Do)	groups of wanderers
13.	श्वनि	(Do)	kennelmen
14.	श्वपति	(XVI. 28)	
15.	गिरिशय	(XVI. 29)	mountain sleepers
16.	जघन्य	(XVI. 32)	even lowest of the low
17.	प्रतरण	(XVI. 42)	ferryman
18.	उत्तरण	(Do)	ferryman
19.	इषुकृद्	(XVI. 46)	makers of bows and arrows
20.	धनुष्कृद्	(Do)	makers of bows and arrows.

All these are the manifestations of God and must be served accordingly.

प्रियं मा दर्भं कृणु ब्रह्म राजन्याभ्यां शूद्राय चार्याय च ।
यस्मै च कामयामहे सर्वस्मै च विपश्यते ।। अथर्व १९।३२।८
रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि ।
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ।। यजु० १८।४८

Both these passages, one from the Atharv (XIV, 32.8) and the other from Yaju (XVII. 48) the mutual love and respect for different professions is ordained and both refer to Shudras also. Rig. (V.62 and

63) and the *Shatpath Brahman* (X. 2.1.25 et. sqq.) enjoin a separate political assembly for the Shudra as to the other professions where the king has to be formally acknowledged after election. What further rights and privileges the assembly enjoyed will have to be searched and sifted carefully. Socially the low position of the Shudra, or a Miss Mayo calls here the underdog, finds no place in the Vedic literature. The same family could consist of various professions (Rig IX 112.3) and a physician, a Brahmin and a corn grinder and कारूर both Shudra could be the husband, wife and son of one family. According to Manu by birth everyone is a Shudra and becomes a dvija by education and Sanskar :

जन्मना जायते शूद्रः संस्कारात् द्विज उच्यते

And this view is supported by Atharv (XI. 5.3). At one place Manu (X.65) clearly cites a standard for the professions, a Shudra becomes a Brahmin ; and a Brahmin a Shudra.

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद् वैश्यात् तथैव च ॥

And this is the law as laid down by *Apastamb Dharm Sutra* (11.5. 11.10) :

धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ।
अधर्मचर्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णपामद्यते जातिपरिवृत्तौ ॥

'By attending to one's duty those of the lower varna attain a higher rank and conversely by adharm they fall lower and lower.'

The religious status of the Shudra was also one equal to the others. All were equally enjoined the study of Veda. See Yaju (XXVI. 2)

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च । यजु० २६!२

'The Almighty has revealed the world of salvation for all men, viz. the Brahmins, the Rajanya, Vaishya and even for the degraded. The right to the study of the Veda is here specifically given to Shudra. Again in Yaju (XXXIV. 58) the Veda is intended for the study of the whole universe (विश्व)

The Poorva Mimansa (VI. 1) says :

फलार्थत्वात्कर्मणः शास्त्रं सर्वाधिकारं स्यात् ।

'The ultimate object of our acts is pleasure and as every one desires pleasure hence the study of Veda is enjoined for all.

समानी प्रपा सह वोन्नभागः (Atharv III.3 30.6) speaks of similar food and drink for all together. (Rig II. 11.2) and *Apasthamb* (II.4. 9.11) in interpreting it lays down that the master of the house may

(Continued on Page 80)

One day, Jeewan Das clinched the matter and advised partition of the family property before things got worse. "Give your brother his share and go about your business." Mohaan decided to do it.

Amar was eighteen at that time. He was going to a High School in Bhavani. "Brother", said he addressing Mohan, "if you have decided on partition, listen to me. If we divide these two acres between us, how can we plough and cultivate the land ? It will not benefit either of us. Keep all the two acres to yourself : I do not need anything."

The uncle said : "You are speaking in anger." "No uncle, that is not it. I only say that we shall not divide and ruin what our father has left for us. I shall seek some small job. Let my brother keep the land and the house and live in comfort." After this, Amar went away to Bhavani.

Mohan's wife felt mighty glad over this. But Mohan was ill at ease. He felt that he had sinned against his brother and was unhappy.

"If he resolves on this sacrifice, why should we stand in his way ?" said uncle Jeewan Das.

Amar accepted a peon's post in the Tahsildar's Office at Bhavani.

As he was a lad who had gone to school, he got it for the asking. His teacher said in tears : "What ? you to be a peon ! Completing your education, you could have become a Tahsildar."

"Don't worry, Prem Nath, I shall pull him up," said the Tahsildar, Narsingh Rao, consoling the teacher.

The Tahsildar made Amar his personal attendant. He was very kind to him. He let him live in a shed that was to the back of his house. As for his food, that was provided in the Tahsildar's house itself.

Days passed on happily like this for Amar. He was also highly gratified in having given away the entire patrimony to his brother.

Deepak was a five year old son of Mohan. He used to come to Bhavani frequently and stay for two or three days every time. He loved his uncle very much. His mother did not like this. But Mohan did not prevent it ; he himself used to take his son to Amar and leave the boy with him.

"Apparently, he has enticed my son by black magic. That is why he runs after his uncle. One day or other, he will do away with him with poison and thus bring ruin on our family. That way he will wreak his vengeance on us." Thus did Mohan's wife convey her fears to the aunt from Kalyanpur.

"That will surely happen" said the aunt, "What shall we do about it ? This Mohan has no sense at all. He believes that every one is innocent like himself."

Deepak was playing in the backyard. He suddenly set up a wail : "Uncle, uncle, a serpent has stung me." Amar heard it and ran to the spot. He saw a cobra with its extended hood. It crawled back into its hole. Deepak had fallen down in terrible fright. Amar lifted him up. He put a tight bandage above the part of the limb where the serpent had stung him. He sucked in the blood oozing from it and spat it out. He had learnt this somewhere.

At once, the Tahsildar sent the boy to a hospital. There was nothing wrong with him. He got all right. But Amar took ill. The doctor said there was a sore in his mouth and that the cobra poison had got into his blood through it.

Amar suffered for a month. There was no cure. They sent him to the hospital at Salem.

"Did I not tell you ? I did not believe it ; it was no serpent or scorpion ; it is all some sorcery, something shady" exclaimed Mohan's wife.

Mohan silenced her : "Keep quiet ; do not talk stupid. Amar sucked the blood and saved the child. He is now seriously ailing from it."

Mohan's wife would not be repressed. She kept on accusing Amar. "Why did this boy go to him ? It all arose from that".

Mohan controlled his anger. He ignored what his wife said and went about his business.

He received news that his brother was in a critical condition in Salem and that the chance of his recovery was very poor. He hastened to Salem.

"Brother," said Mohan, "I have greatly sinned against you. Will you forgive me?"

Amar replied : "You have done me no evil. Is Deepak all right ?" Mohan was in tears.

"Brother," said Amar, "do not weep. You are not to blame for it. What could both of us have done with that small barren field ? Do not grieve in vain. My recovery is doubtful. I have saved nearly two thousand rupees. It is in the keeping of the Tahsildar. He has invested it in a Bank. Whether I survive or die, it is Deepak's property."

The Tahsildar had come there on two days' leave to see Amar. He was listening to what Amar was telling his brother.

Turning to Doctor Swaminatha Aiyar who was standing by, he exclaimed : "The *Ramayana* is a story of long ago. But we now see that in our land there are still some persons like Rama and Bharata."

—**Blake Clark**

HOW TO LIVE A LONG LIFE

"How can I feel better and live longer?" For the answer to this question, some 200,000 people a year attend America's famous Mayo Clinic. Since the turn of the century, when brothers William and Charles Mayo started the clinic in the small town of Rochester, Minnesota, this medical mecca has been sought out by more than two million people—kings, plumbers, presidents, famous artists, farmers, business executives.

Though they come with every malady known to science, what they really want to know is, "How can I feel better and live longer?"

"What do you tell them?" I asked ten of the leading members of the Mayo staff (average experience at the clinic : 20 years). Their answers are based on observations of thousands of individuals, many of whom they see year after year, and are coloured by their distress that such a large number of these people could have prevented their own illness or early death. Indeed, many need not have come at all.

Here are the steps that these doctors recommend for longer, healthier days on earth.

1. Realize that a longer life is chiefly up to you. "To a greater extent than before," says Dr. Bruce Douglass, chairman of the division of environmental medicine, "barring accident, longevity is up to the individual."

Top killers in the Western world at the beginning of the century were infectious diseases—pneumonia and influenza; tuberculosis; diarrhoea and enteritis; diphtheria. Now, thanks to medical advances, all are far down the danger list.

Today's major killers, says Dr. Douglass, are the diseases of the middle and later years. Arteriosclerosis and cancer account for 75 per cent of all non-accidental deaths among U.S. adults, and also lead mortality figures in Britain. Yet the alert individual can do *more* than the doctor to protect himself from getting these disorders. Knowing this gives us the incentive to be less fatalistic—and to take better care of ourselves.

2. Don't ignore symptoms. "I think of a young lady who had ignored a vaginal discharge," says gynaecologist Dr. Mary Mussey. Her cervical cancer was discovered too late. A woman may greatly diminish her chances of dying of this type of cancer, adds Dr. Mussey, if she goes for the painless "Pap" smear test, which detects malignant cells in time for successful treatment.

"Just this morning," cancer specialist Dr. Harry Bisel said in dismay, "a girl in her early thirties admitted she'd watched the lump in her breast grow until it was the size of a cricket ball. Breast cancer is the No. 1 tumour we see, and we can cure three out of four if we treat them early:" If they have time to spread to the lymph nodes in the armpit, the chances of a cure go down to one in four.

"People have a great ability to ignore symptoms," observed Dr. Kenneth Berge, section head in internal medicine and professor of clinical medicine. "All of us here have seen men who have endured repeated chest pains without telling anyone. They say, 'I was afraid it was my heart and hoped it would go away.' " But an early visit to the doctor frequently means the difference between living in fear of a disease that is non-existent and taking proper care of one that does exist.

3. *Reduce your weight steadily each year*. "Most patients," Dr. Douglass told me, "come here believing that it's normal to gain as they grow older—a dangerous misconception. As we age, we gain fat at the expense of muscles. If at 30 you weight 80 kilograms and keep the same weight at 60, you may be carrying a hazardous excess.

"I saw a well-muscled, 30-year-old mechanic this morning whose stomach bulged with fat," said Dr. Clifford Gastineau, a section head in endocrinology. "I told him he has two jobs—first to get his weight down to normal, and then to continue to take off 250 grammes each year." At 60 he will be seven kilos lighter and have the same relation of muscle to fat that a young man has. Remember : fat people usually don't grow old.

4. *Stop smoking*. The doctors who know tobacco best hate it most. Heart specialist, Dr. Daniel Connolly used to smoke 40 cigarettes a day. But, seeing the tragic effects on patients, he and most of his 22 colleagues in cardiology stopped. "Patients are highly motivated to stop *after* a heart attack," he said. "We'd like them to stop first."

"My speciality is hardening of the arteries," said Dr. John Juergens. "I tell my friends who are artery surgeons that I can do as much for a patient's legs by getting him to stop smoking as they can by operating." Dr. Juergens has followed closely the progress of 159 cigarette smokers suffering from advanced arteriosclerosis of the extremities. Of 71 who stopped smoking, none required amputation. But of the 88 who continued to smoke, ten had to lose a limb. "Nicotine," says Dr. Juergens, "is a potent constrictor of arteries. I tell patients, 'It's your cigarettes or your leg.' "

Dr. David Carr, who has treated hundreds of people with lung cancer, hates cigarettes with a passion. He considers them the No. 1 health hazard in diseases of the chest. Stopping smoking, he says, is one thing individuals can do to protect their health and prolong their lives. Tobacco is not going to be outlawed, he tells patients. You alone can save yourself from its lethal effects.

5. *Watch out for alcohol.* Dr. Gastineau says that the average person does not realize how quickly alcohol creeps in for the kill. Drink carries a lot of calories, he points out. "A cocktail before lunch and a couple before dinner and you're taking in nearly 600 calories a

day. A man's total requirements may be only 1,800 to 2,000." At this rate, he may feel he's not much of a drinker. But, says Gastineau, he is "grossly distorting the pattern of his body's fuel supply. Eventually, in a certain number of cases, fat accumulates in the liver and leads to cirrhosis—a *preventable* cause of early death." The drinker may not realize that the liver can be damaged over a period without causing pain.

6. *Exercise regularly.* "Once considered an indulgence for a few, exercise is now a must for all," declared Dr. Douglass. Fit, responsive muscles squeeze the veins and force the blood towards the heart, lightening its load of pumping blood through the circulatory system.

How much exercise? Dr. Donald Erickson, of the Mayo physical medicine and rehabilitation department, has a rule-of-thumb. "Exercise until you're somewhat short of breath. Like any other muscle, the heart needs deep swings of demand—maximum work, maximum rest." For the normal person, he recommends brisk walking, jogging and swimming. "The pulse rate must increase, the breath get short." By exercising regularly, he says, the individual can do more and more all the time, benefiting his cardiovascular system, physical vigour and mental alertness.

7. *Be optimistic.* Physiologically, happiness is healthy. A man depressed suffers a slowing down of all his metabolic processes. "You can will yourself to be ill," warns Dr. Hagedorn. "A case of nerves is not just 'in your head,' but is as real as a heart attack." The nervous system has a job, like the heart, and its functioning is affected by stress, such as extra responsibility and futile worry.

"Our patients have similar problems," says Dr. Hagedorn. "Yet we see certain of them die young because they lack a positive attitude." A doctor friend of his had a myocardial infarction and literally died of fright. "Yet Presidents Eisenhower and Johnson had similar attacks," observes Hagedorn, "and took the attitude that they could handle them, and did."

8. *Take a holiday.* Relief from everyday strains restores the joy of living. "Many patients look you straight in the eye and say they can't take a holiday," says Dr. Juergens. "This is ridiculous. The poorest farmer can find someone to do the work while he goes fishing for a week."

"Your holiday must be sensibly planned," warns Dr. Berge. "To some, a week camping in the wilds with the family is not a rest but a nightmare." Golf and bridge are also no good if their competitive aspect leaves you biting your nails. Just get away from your work routine and do something you enjoy. Happiness may be as close as your own garden.

These are the recommendations of some of the world's most highly regarded medical men. Following them might easily extend your own life-span by 10 to 30 years. For the first time in history—it's up to *you.*

—**Anandpriya Pandit, B.A.,LL.B.**

VEDIC SPAN OF LIFE IS HUNDRED YEARS

The other day we had an opportunity to see an American publication which dwelt upon the subject of longevity. A friend who was near by exclaimed, 'Is there anything in our Vedic literature which speaks on this subject ?" When told that dozen of mantras speak on it he was amazed.

The Vedas say that a man's span of life is fixed ordinarily at hundred years. We have in Yajurveda the following mantra :

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मानो मध्या रीरिषतायुर्गन्तोः ॥

यजुः २५-२२

O ye, remember the span of our life is fixed at hundred years. Live to the ripe old age when your son also becomes a father. You should be virile and strong upto that age. Another mantra of Yajurveda says :

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं श्रृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ यजु. ३६-२४

May we under the guidance of the Supreme Seer, Banefactor and Infinite Being live upto hundred years. Let us pray that our vision and sense of hearing be perfect upto hundred years. Let us be up and doing upto hundred years. May we even live more than hundred years.

From this it is evident that ancient Rishis had a clear understanding that our life upto hundred years should be full of strength. We have a further prayer.

भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥

यजु. २५-२१.

May we hear all that is good. May we see all that is beneficial. May our limbs be hale and hearty. And may we attain long age which is beneficial for us.

Old age should be full of actions.

We have in Yajurveda—"When death comes it should be like the falling of a ripe fruit without disease, without ailment.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
ऊर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥
यजु० ३-६०

I give thee oblations in the fire so that I may be free from the bondage of death like a ripe fruit to attain salvation.

This is the Vedic teaching but people have utterly forgotten this ideal. Now we have people saying that we are born with predestined programme. That is not the Vedic ideal.

According to the Vedas we are free in our actions, God has not chalked out and written everything in advance.

So it is evident that ancient scriptures have everywhere ordained that we should aspire to live for hundred years.

At the time of Upanayan ceremony (sacred thread investment) sacred thread is invested with the following mantra :—

ओ३म् यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत् सहजं पुरस्तात् । आयुष्यमग्रयं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥ २ ॥ यज्ञोपवीतमसि यज्ञोपवीतेनोपनह्यामि ॥

The purport of this Mantra is that the preceptor says : 'I invest you with this thread which gives strength, long life and knowledge."

At the end of every Sanskar in Vedic lore a boy or a girl is given benediction by wishing him or her long life, strength and health.

In marriage ceremony also the vows taken by the couple say that may we have progeny which may live upto old age.

Thus the Vedic teachings enjoin on us that we are born to live upto hundred years.

Even when death overtakes us, in Rig Veda we find the following Mantra :

मृत्योः पदं योपयन्तो द्राघीय आयुः प्रतरं दधानाः ।
आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥
ऋग्वेद १०-१८-२.

Kick death with your feet is the sense of this Mantra. Hence we have in the Vedas that one should live up to hundred years and fight with disease, death and infirmity.

We have in Veda :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ यजु. ४०-२

Live ye upto hundred years doing rightful deeds;

Our life upto the ripe old age should be full of actions.

What we shall do and what we shall not do. It is left to us to plan our life. For this we are given intellect. If we try and act properly we can attain the span of hundred years or even more. There is no fixed date for our death. Life can be prolonged and should be prolonged. That is the sense of the Vedic teachings.

Hence let us in our daily life try to reach this ideal of long life for every individual.

Let us therefore pray like the ancient Rishis :

तनूपाऽअग्नेऽसि तन्वं मे पाह्यायुर्दाऽअग्नेस्यायुर्मे देहि वर्चोदा अग्नेऽसि वर्चो मे देहि । अग्ने यन्मे तन्वा ऊनं तन्मआपृण ॥ यजु. ३-१७

O Enlightened One, Thou art protector of our physical being.

May Thou protect our physique.

Thou art giver of longevity, give me long life.

Thou art giver of brightness, make me bright;

Whatever defects Thou findest in my body repair them all.

◆

(Continued from Page 68)

remain hungry, may keep his wife and even children hungry but must feed the servant that attends on him.

Similarly Rig. (IV. 36.2) and (VII. 59.5) enjoin the performance of yajna by Shudras :—पञ्चजना मम होत्रं जुषध्वम् (Rig. X. 53.4) 'all men are equally entitled to give havi to the Divine and perform yajna.'

Veda is not blind to the inequalities of the mental make up of man :

नानानं वा नो धियो वि व्रातानि जनानाम् ।

But the equality before law is strictly ordained (Rig V. 60.5) :

We shall close this portion with a reference to the *Mahabharat* Shanti Parv 188.10 :

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्राह्मणा पूर्वसृष्टं हि कर्मणा वर्णतां गतम् ॥

'There is no peculiarity in any profession or *verna* all the world is pervaded by God. It is only by deeds that professions are formed.

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Between the dark and the daylight
When the night is begining to lower
Comes a pause in the day's occupations
That is known as the children's hour.

—Long